Navigating End Times through Hikmah & Seeking Divine Guidance

Version 1.1

by

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{with helping hands of family & scholars}

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

مقدمة التحقيق

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلاَةُ وَالسَّلاَمُ عَلَى مَنْ لاَ نَبِيَّ بَعْدَهُ

Navigating End Times through Hikmah & Seeking Divine Guidance is a human effort that involves signaling the complexities of our world in the End times while grounding ourselves in spiritual wisdom. We must realize that we are indeed living in the very End times.This approach encourages individuals & their families to educate themselves about current events, relevant spiritual, religious & worldly matters with Hikmah allowing for a more informed perspective on the challenges we face in the End times. This writing is part of the "The Family of Imran Living Trust", which I would like to leave behind to my family.

The purpose of this writing is not to compile an exhaustive list of Adhkar & supplications, nor to compete with other writings or to criticize or blame others instead it aims is to highlight the significance of specific Adhkar, supplications, prayers through devotion & reflection during the End Times in which we are living, It serves as a reminder to seek divine guidance in all our thoughts & actions. Ultimately this path nurtures a deeper connection to one's faith. The primary beneficiaries of this writing is myself & those close to me, however other students of knowledge can benefit also.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ { التحريم: 6}

"O YOU who have attained to faith! Ward off from yourselves and those who are close to you from that fire [of the hereafter] whose fuel is human beings and stones: [fording] over it are angelic powers awesome [and] severe, who do not disobey God in whatever He has commanded them, but [always] do what they are bidden to do."

مَنۡ كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ {الشورى:20}

"Whoever seeks the harvest of the Hereafter, We shall increase for him his harvest"

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، واغفر لنا ولوالدينا ولجميع المسلمين، الأحياء منهم والميتين، برحمتك يا أرحم الراحمين، اللهم رَبَّنَا لا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلا تَحْمِلْ عَلَيْنَا إِصْراً كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلا تُحَمِّلْنَا مَا لا طَاقَةَ لَنَا بِهِ، وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
.آمين يا رب العالمين

إِنَّهُمۡ يَرَوۡنَهٗ بَعِيۡدًا ۙ

(Quran 70:6)

"They see the (Day) indeed as a far-off (event):"

وَّنَرٰىهُ قَرِيۡبًا ؕ

(Quran 70:7)

"But, We see it as NEAR!"

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

(Quran 20:15)

"Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives"

هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انتَظِرُوا إِنَّا مُنتَظِرُونَ

{Quran 6: 158}

"*Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting.*"

- Ibn Jarir mentioned that Abu Huraira said that the Messenger of Allah *(صلى الله عليه وسلم)* said "*Three, if they appear, then a soul will not benefit from the faith, if it had not believed before or earned good in the faith, when the sun rises from the west, Ad-Dajjal & the Beast of the earth*" [at-Tabarani]

- Nawwas bin Sam'an Al-Kilabi narrated that the Messenger of Allah *(صلى الله عليه وسلم)* said " *….If he (Dajjal) appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allah will take care of every Muslim on my behalf….*" [portion of Sahih Hadith[Ibn Majah 4075

فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

{Quran 47:18}

*"Are they waiting for the Hour of Doom to suddenly approach them? **Its signs have already appeared**. How will they then come to their senses when the Hour itself will approach them"*

- Sahl b. Sa'd narrated that he heard Allah's Messenger (ﷺ) as saying: "*I and the Last Hour are sent like this & he pointed (by joining his) forefinger, (one) next to the thumb and the middle finger (together)*." [Bukhari,Muslim] {This was the 1st sign }

- Abu Huraira narrated: Allah's Messenger (ﷺ) said, "*The Hour will not be established till a man from Qahtan appears, driving the people with his stick.*" [Bukhari]. (Some Scholars point out this is an era of Tyranical rulers which we are in now)

- Al-Mughira bin Shu`ba narrated: Nobody asked the Prophet (ﷺ) as many questions as I asked regarding Ad-Dajjal. The Prophet (ﷺ) said to me, "*What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet (ﷺ) said, "Nay, he is too mean to be allowed such a thing by Allah"' (but it is only to test mankind whether they believe in Allah or in Ad-Dajjal.*) [Bukhari]
    - Scholars explained that this may also mean that Dajjal will try to control food & water in artificial ways like currently cloud seeding technology is being used to control water and agriculture resources, Allah knows best.
- Az-Zubair bin `Adi narrated that "*We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al- Hajjaj. Anas bin Malik رضي الله عنه said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet* (ﷺ) " [Bukhari]

اللهم إني أعوذ بك من الغفلة

"Oh Allah, I seek refuge in You from heedlessness"

- Abu Huraira narrated that Allah's Messenger (ﷺ) said, "*The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger, till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it.*" [Bukharii]

- Abu Musa narrated,"The Prophet (ﷺ) said, " *Near the establishment of the Hour there will be days during which knowledge will be taken away (vanish) & general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means* killing" [Bukhari]
    - Few Scholars explained that in the current age of smartphones, artificial intelligence & technology, knowledge will vanish & general ignorance will spread, meaning gradual death of spiritual & deep sighted (بصيرة) religious scholars (vessels of knowledge), wrong usage of newly invented methods of technology which will corrupt the human heart & mind & ignorance will prevail in society, It also could mean too much artificial intelligence around us that people will not use their own intellect which Allah(swt) gifted human being & rely on artificial intelligence & technology in all matters , instead of Allah (swt) & Allah (swt) knows the best.

- Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Hasten to perform (good) deeds before fitnahs which are as dark as night, where one can be a believer in the morning and a disbeliever at night, or they can be a believer at night and a disbeliever in the morning. They would exchange their religion for the perishable goods of worldly life." [Tirmidhi, Muslim]
    - " *This Hadith was related by scholars in the chapters on fitnahs, which refer to what befalls this Ummah (nation based on one creed), such as disagreements, killing, and rendering things which Allah (Exalted be He) and His Messenger (ﷺ) have prohibited as Halal (lawful). The meaning of his saying: "One can be a believer in the morning and a disbeliever at night…" To his saying: "They*

would exchange their religion for the perishable goods of the worldly life" it was explained by Al-Hasan (may Allah be merciful to him) as related by Al-Tirmidhy as follows, "A person wakes up in the morning prohibiting for himself his brother's blood, honor, and money and when the night falls, he believes they are violable.The exit from fitnahs is to resort to Allah (Exalted be He) and avoid all disputing sects by sitting at home or moving to another place with one's possessions or to another land if one has any other. Al-Bukhari related with his Sanad (chain of narrators) on the authority of Abu Sa'id Al-Khudry (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "A time is about to come when the best property of a Muslim will be sheep which he takes to the tops of mountains and the places of rainfall so as to flee with his religion from Fitnahs." {Fatawa Al-Lajnah Ad-Daimah no. 10511-2}

- Abu Huraira رضي الله عنه mentioned *"I memorised from the Messenger of Allah* (ﷺ) *two vessels (of knowledge). As for one of them, I have disclosed it, but as for the other, if I were to disclose it, this throat would be cut***"** [Bukhari]
  - This is something to learn from Abu Huraira رضي الله عنه that he has narrated most number of the Ahadeeth, however still he held back (linguistic meaning of Hikmah) by not narrating certain Ahadeeth related to tribulations & tyrants of the end times to common folks because it will do more damage than good to overall society. Hence, we need to follow the same method & not disclose more than what's already commonly available, & Allah knows the best.

- Abu Huraira رضي الله عنه said "*If I told you everything that I heard from the Prophet* (ﷺ), *you would pelt me with stones & clods of earth, & you would not sit with me***."** [Ahmed]
  - Majority of the scholars understood that this is about transgressors during the End time we are currently living in and he did not elaborate on that. Hikmah is all about what to conceal & what Not to conceal.

- The Prophet (صلى الله عليه وسلم) said, "*I am your predecessor (means will be present before others) at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things (innovations) into the religion after you*.'" [Bukhari]
    - Do not get involved in innovations in religion neither pay attention to the innovations in religion around us to the best of our capability.

- Anas رضی الله عنه narrated "*A man asked the Prophet (صلى الله عليه وسلم) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (صلى الله عليه وسلم) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (صلى الله عليه وسلم) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.* [Bukhari]

The Seal of the Prophets & Life Expectancy of this Ummah

- Allah's Messenger (ﷺ) “"*....O People! No Prophet or apostle will come after me and no new faith will be born. Reason well, therefore O People! and understand words that I convey to you. I leave behind me two things, the Quran and the Sunnah and if you follow these you will never go astray….*" [Portion of the Last Khutbah, Musnad Ahmad]

    - We must realize the at the time of compilation of this document in year 2025, it has been **1393 years** has been passed since the Messenger of Allah (ﷺ) who was the last prophet (seal of prophets) has departed from this world. There is no prophet after him as he mentioned in his last Khutbah.
    - Ibn Umar narrated, The Prophet (ﷺ) said, "*Your life in comparison to the lifetime of the past nations is like the period between the time of `Asr prayer and sunset. ..*"
    - Hafiz Ibn al-Hajar (رحمه الله) opinion on these narrations, “*and it is evident that the lasting of this nation (ummah) is somewhat a thousand years*”.Imam Suyuti (رحمه الله) ‘s opinion was that “ *this nation (umma) will proceed beyond a thousand years.* “ We can conclude from the Hadith & saying of scholars that it’s around a thousand years plus somewhere that our Ummah will last (between Asr to Maghrib) & majority of minor signs has already appeared. Allah knows the best

    - .Prophet (ﷺ) said*: "The best generation of all is the one in which I was sent. This is followed by the one after that, and then the one after that.” (1st 3 generations of this Ummah)"* [Bukhari & Muslim]
    - Imam Abu Hanifa (رحمه الله) who born approx 60 years after the death of the last prophet Muhammad (ﷺ) , studied from the Tabieen directly in a classical way (without technology) has mentioned “ *Adhere to the athaar (narrations) & the tareeqah (method) of the Salaf (pious predecessors) & beaware of the newly invented matters for all of it is innovation*”.[Book: Imam As-Suyotee in Sawn al-Mantaq wal-Kalaam]
    - It’s almost the time when Imam Mahdi’s, then the appearance of Dajjal (whose Fitnah already started before his appearance) & then the Return of Isa Ibn Maryam (Jesus) will be happening & we certainly are not living the time of 1st 3 generations.
    - Messenger of Allah (ﷺ) left us with 2 things, the Quran and his Sunnah teachings (saying, approvals & deeds) which is available in the seerah that how he lived his life & how he wanted us to live our life to earn Jannah.The best people who understood the teachings of Islam are the Sahabah/Sahabiyat , his family & the earlier scholars salaf al salhieen of Islam (رحمهم الله جميعا) who we consider the guiding light tower for this Ummah..

[Inspirations from the Knowledge & lifestyle of Scholars & their Legacy]

إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ٢٨

"It is only those who have knowledge among His slaves that fear Allah."
(Quran 35:28)

"If the righteous ascetic Scholars of later generations who fear only Allah & nobody else are the light , then the Scholars of the first three generations (al-salaf al-saliheen) are the guiding light Tower of this Ummah in all times."

Action Items:

- Read the biography including their lifestyle & work of the list of few scholars mentioned in this chapter. These few scholar's work & legacy has been utilized in this document. Make Dua for all righteous practicing scholars

Scholars	*Publication(s)/Legacy/collections*
Abdullah ibn Mubarak رحمه الله	Kitab az-Zuhd ar-Raqaiq
Shaykh Tawus ibn Kaysan رحمه الله	One of the scholars of the Tabi'in & narrated of Hadith, Imam Bukhari & Imam Muslim narrated Hadith from him. He was the Student of Ibn Abbas رضي الله عنه & teacher of Umar bin Abdul Aziz
Al Hasan al Basri رحمه الله	The Wise Sayings of al-Hasan al Basri
Imam Nawawi رحمه الله	Kitab al Adhkar
As-Sayyidah Nafīsah bint Al-Ḥasan al-Anwar ibn Zayd al-Ablaj ibn Al-Hasan ibn ʿAlī ibn Abī Ṭālib رحمها الله	She was a confirmed descendent of Prophet Muhammad (صلى الله عليه وسلم) through Imam Hasan,Hafidha of both [Quran & Hadith],teacher who teaches from memory, an ascetic by example.Her students were Imam Shafi
Imam al Ajuri رحمه الله	The Character of the People of the Quran
Ibn Katheer رحمه الله	Book of the End Great Trials & Tribulations
Ibn Rajab رحمه الله	The Three that follow to the Grave, The journey of the Strangers.
AbuBakr ibn Abi AdDunya رحمه الله	Muhasabah An-Nafs wal-Izra 'alayha
Ibn Qayyim رحمه الله	Madaarij al Salikin, Adhkar-e-Masnonnah, Prophetic Medicine.
Hafidh ibn Hajar Asqalani رحمه الله	Preparing for the Day of Judgement, Fathul Bari, Bulugh al-Maram
Shaykh Ibn Uthaymeen رحمه الله	Shrah Hadith Jibril
Ibn Taymiyya رحمه الله	Kitab al Iman, Majmoo'ah Fatawa, Al-Furqan,
Shaykh Ali Nadvi رحمه الله	Faith vs Materialsm,The Message of Surah Kahf
Shaykh Albani رحمه الله	ad-Dajjal & Descending of Jesus (عليه السلام)
Shaykh al Haythami رحمه الله	Majma al-Zawa'id
Shaykh bin Baaz رحمه الله	Kaifiyah Salat un Nabi صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
Imam Ahmed Ibn Hambalرحمه الله	The Foundations of the Sunnah
Imam Jazari رحمه الله	Hisn al Husn
Mufti Rafi Uthmani رحمه الله	Sunnat ka Mafhoom aur Itibai Sunnat ki Ahmiyat
Hafidh Salahuddin Yusuf رحمه الله	Masnoon Namaz & daily Duas
Rachel Carloson	Silent Spring

ABDULLAH IBN MUBARAK رحمه الله

{Belong to the generation of Ta’abain} * {Imam of the East & West}

Nu'aym ibn Hammad: "Abdullah ibn al-Mubarak used to stay in his house a lot so it was said to him, 'don't you feel lonely?' He said,

“How can I feel lonely when I am with the Prophet ((ﷺ)) & his Sahabah رضي الله عنهم?' In another narration, he said, 'Am I on my own?! No, rather I am with the Prophets, the Righteous, the Wise ones; the Prophet and his Companions!' Then he began to recite the following lines of poetry:

ولي جلساء ما أمل حديثهم *** ألباء مأمونون غيباً ومشهدا

I have companions whose speech I never tire of Intelligent ones, trustworthy in absence and in presence

إذا ما اجتمعنا آان حسن حديثهم *** معيناً على دفع الهموم مؤيدا

When we gather together then their good speech Helps me ward off all worries and concerns

يفيدونني من علمهم علم ما مضى *** وعقلا وتأديبا ورأيا مسددا

They benefit me with their knowledge of what has passed by Of wisdom, intelligence, discipline and correct opinion

Essential Insights to Stimulate Actions

1. Meaningful Self-Accountability (a life-time process till death) & Muraqabah. • محاسبة النفس والمراقبة	Meaningful Self Accountability is a good practice which has to be honest with ourselves with deeper insight, seeking help from the perfect one (Allah) . Muraqabah is preventive & increases Taqwa.
2.Learning & Safeguarding our Faith & refraining from prohibitions with pure intention, knowledge Adhkar & Supplications. يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ *"O, believers! Save yourselves and your families from a fire, whose fuel is men and stones; upon it are fierce and mighty angels who never disobey Allāh's command and who promptly do what they are commanded to do."*	Despite the pervasive influence of materialism in current times, it is important to protect & steadfast in our faith & re-reconnect with Allah (swt) with pure intentions & refraining from prohibitions. We need to take a step back from the relentless pursuit of material possessions & instead to give our spiritual well-being top priority by learning, comprehending & reflecting the Quran, prayer, adhkar , supplications, sunnah , useful books, not harming others & choosing more seclusion than socialization without being cut-off from society.
3.Understanding Spiritual Decay in Society with Time (as the Prophet (ﷺ) already predicted which are documented in Ahadeeth). We need to Shift from Blaming to understanding & increasing spirituality in a Changing Society, Navigating End Times with Knowledge, seeking divine help & insight.	Spiritual decay means gradual deterioration of the spiritual well being of the overall society. We must realize that blaming society only serves to foster negativity & division. Instead, adopting an understanding mind set can develop spirituality, mutual forgiveness, tolerance, self-focus during these End times. In Current times, distance between people has shrunk tremendously but individual farness with Allah(swt) is increasing & the truth mixed with false all around us. It's also important to learn & look into all important spiritual & worldly matters with deeper insight rather than what's being presented..

A Warning against Deadly Materialism growing up within ourselves & in society

سورة التَكاثُر

Qatadah رحمة الله عليہ says that this word is also used in the sense of *'Taking pride in the abundance of material goods'*.

Ibn 'Abbas & Anas bin Malik (May Allah be pleased with them) reported: Messenger of Allah ﷺ said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance". (Bukhari & Muslim).

Abu Huraira reported: The Messenger of Allah, peace & blessings be upon him, said, "**Look at those below you & do not look at those above you, lest you belittle the favors of Allah.**"

Abu Huraira reported: The Messenger of Allah, peace & blessings be upon him, said, **"Remember often the destroyer of pleasures: death.**

Competition in worldly increase diverts you. *ibn-Uthaymeen: "The entire nation of mankind is addressed by this verse except for those who are busy with pursuits of the hereafter & neglect chasing after this worldly life's amusements. But such people are few."*	أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ
Until you visit the graves.(means until you die) Sh.Uthaymeen: "*Distracting yourselves with the increase of worldly things more so than the hereafter, & this continues until you die."*	حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ
No!. You are going to know. Ibn Uthaymeen: "*Stop this competition for worldly things. You will know the consequences of these pursuits.*"	كَلَّا سَوۡفَ تَعۡلَمُونَ
Then no! You are going to know. Ibn Uthaymeen*:Confirmation of previous verse*	ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ
No! If you only knew with knowledge of certainty. Ibn Uthaymeen: *"But you are not certain in this knowledge because you are heedless."*	كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ
You will surely see the Hellfire. Ibn Uthaymeen: *(al-Jaḥīm), is one of the names of the fire of Hell.Can you imagine such a fire? We seek protection from Allah from it."*	لَتَرَوُنَّ ٱلۡجَحِيمَ
Then you will surely see it with the eye of certainty. Ibn Uthaymeen: "*You will see it in reality on the Day of Resurrection"*	ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ
Then you will surely be asked that Day about pleasure.(blessings). Ibn Uthaymeen: "*At that time, at that terrifying standing (before Allah), you will be asked about the blessings"*	ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَـٰقِيَـٰتُ ٱلصَّـٰلِحَـٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝

{سورة الكهف (46)}

"Wealth & children are the embellishment of the worldly life, &
the Everlasting virtues are better with your Lord,
both in rewards and in creating good hope"

- ☐ Reflect yourself on Surah Kahf to discover the gems.There are hidden Gems in Surah al Kahf (surah of End times) which I discovered but not documented, because of the Hikmah,. Readers should self-reflect on this Surah according to the End times will discover those in sha Allah

[Beneficial Knowledge with actions according to the Sunnah]

رَّبِّ زِدْنِى عِلْمًا

My Lord! Increase me in knowledge

{Surah Ta-Ha; 20:114}

Abu Hurairah (May Allah be pleased with him) narrated: The Messenger of Allah(ﷺ) said, "*He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection*." (Abu Dawud)

Mu’adh ibn Jabal, may Allah be pleased with him, said, “*Act as you wish after you have learned, for Allah Almighty will never reward you for knowledge until you act upon it.*” {Sahih graded by Al-‘Iraqi}

Umayyah bin 'Abdullah bin Khalid narrated that: He said to 'Abdullah bin 'Umar: "*We find (mention of) prayer when one is at home (i.e., not traveling) & prayer at times of fear in the Qur'an, but we do not find any mention in the Qur'an of prayer when traveling (Qasr). Ibn Umar said to him: 'O son of my brother, Allah (swt) send Muhammad (ﷺ) to us when we did not know anything, and all we should do is to do that which we saw Muhammad (ﷺ) doing.*'" (Sunan an-Nasai)

Methodology of Learning during End times

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- Fundamentals of the Deen to learn and practice according to the Teachings of Quran with the Sunnah (which are both sayings & deeds) of the Prophet, & Understanding of the al-salaf al-Salih. [Methodology of Ibn-Taymiyyah mentioned in Kitab al-iman]
- Immediate Focus should be on our ownselves & our families.

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The knowledge & understanding of the Sciences of new Methods & inventions during the End times are essential. We must understand & realize that how hidden forces using newly invented methods during the End times.

- We must prioritize to understand & research of the modern concepts & methods that are shaping our lives today, such as technology, artificial intelligence, big data, finance, food, drinks, medicine and others. By continuously investigating these innovations & their complexities, we can empower ourselves to navigate End times.
- A diverse & unbiased learning methodology is essential. We must rely on objective based research , thorough analysis, & insights from diverse unbiased subject matter expert scholars, regardless of race, religion, or gender for new innovative methods.. Engaging in objective courses, publications & actively applying critical thinking is crucial for effectively evaluating the risks and benefits of new methods.This approach is necessary for making informed decisions in an ever-changing landscape. Our primary goal should be to safeguard our faith, rather than merely adopting these newly invented stuff blindly.
- Resist the urge to follow the crowd or chase trends blindly or adopt newly invented matters quickly. Avoid following celebrities (celebrity worship), blindly as it can distort our mindset, damage spirituality & leads to shirk & hypocricy.
- Mistakes are a natural part of growth for individuals and societies. However, it is essential to address errors thoughtfully specially when things are changing including their chemistry rapidly..
- Arguing & forcing opinions is Makrooh & should be avoided.

</td><td>-معرفة وفهم علوم الطرق والمخترعات الجديدة في آخر الزمان.

-الجدال وإجبار الآراء مكروه</td></tr>
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Origin of the Source of Dua starting with Allahumma(ٱللَّهُمَّ) or Rabbana (رَبَّنَا)

"رَبَّنَا"

- Rabbana means "Our Lord", "Our Creator", "Our Sustainer" a one to one connection with the only creator, sustainer, cherisher seeking divine help for forgiveness, mercy, guidance, protection,worldy and Eternal gain,patience & Endurance.
- There are 40 Dua's in Quran with رَبَّنَا
  - [ ] Read, understand,memorize & seek 40 Rabbana

" ٱللَّهُمَّ "

In the Quran, there are 5 places where ٱللَّهُمَّ is mentioned however only two places where Allah (swt) has taught our prophet Muhammad (ﷺ) to say قُلِ → ٱللَّهُمَّ" through Jibrail.. One is in Surah Zumar, which was revealed in the mid-Makki period & the other is in the Surah Aal-Imran which was revealed in the Madani period:

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ (Quran 3:26)

"Say, O Allah, Owner of Sovereignty, You give sovereignty to whom You will & You take sovereignty away from whom You will. You honor whom You will & You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent". Ibn Kathir has mentioned in his tafseer. " *(Say) (while praising your Lord, thanking Him, relying on all matters upon Him & trusting in Him) .This Ayah encourages thanking Allah for the favors He granted His Messenger & his Ummah.*)قُلِ اللَّهُمَّ مَـلِكَ الْمُلْكِ(*(Say: "O Allah! Possessor of the power,") meaning, You decide what You will concerning Your creation & You do what you will. Allah refutes those who thought that they could decide for Allah)*" [Tafseer Ibn Katheer].

- Imam al al-Jazari has mentioned *" Imam al Jazari & muslims army of Bayezid I were under attack & siege from the army of Taimoor Lang forces & he compiled al-Hisn al-Haseen supplications mentioning the above source of* ٱللَّهُمَّ *& continue repeating supplications until the siege was over" [one of the oldest version of Hisn al-Haseen]*

- The other place in Quran where Prophet ﷺ was taught to start the Dua with ٱللَّهُمَّ was in Surah az-Zumar (46). Let's understand the message of Tawheed , day of Judgment & the persecution which our Prophet (ﷺ) & muslims were facing at the hands of Mushrik leaders & their followers during the time of the revelation of <u>Surah Zumar first</u> so that we recognize our reliance with Allah & having empathy of the pain muslims suffered at that time when making any Dua starting with Allahummah.

قُلِ **ٱللَّهُمَّ** فَاطِرَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ عَـٰلِمَ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَـٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ

*Say: "O Allah, the Originator of the heavens & the earth, the Knower of the unseen & the seen, You it is Who will judge among Your servants concerning what they differed. If the wrong-doers possessed the treasures of the earth in their entirety & as much besides, they would gladly offer it on the Day of Resurrection to redeem themselves from the harrowing chastisement. This is because there will appear to them from Allah something they had never even imagined." [Quran Surah az-Zumar:*46]

Explanation: "...In case of Shirk, This evil is common to almost all polytheistic people of the world, & even some unfortunate Muslims also suffer from it, They profess with the tongue that they believe in Allah, but when One Allah alone is mentioned before them, their faces arc distorted, & they say: This man certainly does not believe in the saints & holy men, that is why he talks of Allah & Allah alone. & if others besides Allah are mentioned, they are delighted, & their faces brighten up with joy. Their attitude shows as to who is the actual object of their love & esteem. People ignorantly think that whoever is being blessed by Allah in some way is being so blessed necessarily on account of his worth & ability & that the same is a sign or proof of his being a favorite in His sight. Whereas the fact is that whoever is being given something here, is being given it for the sake of a trial by Allah. This is a means of the test, & not any reward for ability, otherwise many able & worthy people would not be living in poverty & many unworthy people would not be rolling in prosperity. Likewise, these worldly blessings are not a sign of one's being a favorite with Allah either. Everyone can see that many good people whose goodness is unquestionable are living in hardships in the world, & many wicked people whose evil-doing is well known are enjoying the pleasures of life. Now, can a sensible man take the affliction of the one & the life of ease & comfort of the other as an argument to say that Allah hates the good man & prefers the bad man."[From Tafaseer: Tafheem-ul-Quran,Ibn Katheer, Imam Qurtubi, Ma'ariful Quran]

ACTION ITEMS

- ☐ Read ,reflect & derive lessons : Tafaseer of Surah Az-Zumar & Surah Aal-Imran (3:26)
- ☐ Recite Surah az-Zumar before Sleeping.
- ☐ Recite last 10 versus of Surah Aal-Imran upon waking up for Tahajjud sometimes.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ

"Your Lord has proclaimed, "Call upon Me, I will respond to you."

An-Nu`man bin Bashir narrated that: The Prophet (ﷺ) said: "The supplication, is worship."

- Fudayl ibn Iyyad said*: "Dua is the weapon of the believer."*

OPPORTUNITIES WHEN DUA IS HIGHLY LiKELY ACCEPTED	
End of Fardh Prayers before Salam	Between Adhan & Iqamah
The last 3rd part of the night to pray Tahajjud	In sajdah
During Fasting & opening	Special time (known to Allah) in Jummah Some Scholars pointed out between Imam sitting in Jummah Salah or it could be between Asr & Maghrib, Allah knows best.
When one asks Allah with his greatest name	A parent's supplication for their child
When drinking zamzam	When it rains
Dua of a muslim for his absent brother	Dua of the oppressed
Ramadan (Laylatul Qadr)	Dua of the traveler
The day of Arafah	Sleep in a state of Wudu & upon waking up in the night
Day of Arafah	Praying & Making Dua at Masjid Haram & Rawda in Masjid Nabawi

Allah's response to the Dua:

Either Allah will respond and fulfil the desire of the person who made the Du`a, He will ward off some evil from him because of the Du`a, He will facilitate for him something better than what he asked for or He will save it with Him for him on the Day of Resurrection when he will be most in need of it.

- ☐ Call upon Allah in humility, Raising hands , facing Qibla, in a state of purity & submission without Riya..

CONDITIONS WHEN HIGHLY UNLIKELY DUA IS ACCEPTED	
Earning & Consuming Haram	Not sincere towards Dua or heart not present or heart is negligent or does not understand the meaning.
Bad manners towards Allah, Disrespectful to the boundaries of Allah(swt) without guilt.	Cutting Off family ties
Dua while oppressing others	Dua with aggression or without humility.
Seeking something impermissible or in appropriate	Trying to Hasten the response from Allah,
Conditional Dua like O Allah forgive me if you will, instead person should be definitive.	Following innovations in religion

Abu Huraira narrated: The Prophet, (ﷺ), ascended the pulpit and he said, "Amin, amin, amin." It was said, "O Messenger of Allah, you ascended the pulpit and said amin, amin, amin." The Prophet (ﷺ) said, "*Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire & Allah will cast him far away, so say amin. I said amin. Whoever sees his parents in their old age, one or both of them, and he does not honor them & he dies, then he will enter Hellfire & Allah will cast him far away, so say amin. I said amin. Whoever has your name mentioned in his presence & he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin*."

- ☐ Avoid being in a state of disobedience to Allah , in the above conditions & try to be, in a state of Wudu & submission.In case of mistakes, then do'nt delay Astaghfaar, Taubah (take the exit & come back to Allah).

KNOWING & CALLING ALLAH THROUGH HIS NAMES & ATTRIBUTES

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ [الأعراف: 180]

"And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing"

Ibn al-Qayyim wrote, "The key to the daʿwah of the Messengers & the essence of their message, is **knowing Allah through His Names, His Attributes, & His Actions**. This is the foundation on which the rest of the Message, from beginning to end, is based upon."

- اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
    - *"O Allah, I ask You, I bear witness that there is none worthy of worship but You, the One, the Self-Sufficient Master Whom all creatures need, Who begets not, nor was He begotten, & there is none co equal or comparable to Him "*
- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالأَرْضِ، يا ذُو الْجَلاَلِ وَالإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ
    - *"O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, & You have no partner or associate, the Bestower, the Originator of the heavens & the earth, O Possessor of Majesty & Honor, O Ever-Living, O Eternal One."*

The Prophet (ﷺ) then said: "Do you know what he has supplicated with?" They said: "Allah & His Messenger know best." He said: "By the One in Whose Hand is my soul, he called upon Allah by His greatest Name, which – if He is called by it – He responds, & if He is asked by it, He gives."

The Messenger of Allah ﷺ said: "*Indeed Allah has 99 Names; whoever **preserves** them will enter Paradise*." (Muslim)

- ☐ Learn 99 names of Allah of the book of your choice.
- ☐ Try to memorize those names & call upon Allah with those beautiful names.
- ☐ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ

"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower"

Prophetic Guidelines on how to protect our Iman during The END TIMES.

{Taken from the Books of Ibn Kathir 'Great Trials & Tribulations',"The Character of the people of the Quran by Imam Ajuri','Rise & Decline of Muslim Ummah', Anti-Christ & the Decending of Jesus by Imam Nasir Uddin al-Albani & 'Fatawa Al-Lajnah Ad-Daimah byThe Permanent Committee for Scholarly Research }

- 'Abdallah b. 'Amr narrated, Messanger of Allah (ﷺ) said , *"My people (Ummah) will undergo and experience all those conditions which were suffered by the Children of Israel in a Manner of resemblance in which a shoe of a pair resembles the other shoe." ……." [Mishkat al Masabih, Graded Sahih by Albani, Book:Rise & Decline of Muslim Ummah]*

  {After conducting thorough un-baised analysis, I have concluded that while the Muslim Ummah has patterns similar to those of Bani Isra'il, our hope lies in a different trajectory. Unlike the cycle of 'Rise & Fall 'experienced by the Bani Isra'il, the Muslim Ummah facing a 'Rise & Decline" until the return of Jesus{Isa ibn Maryam عليه السلام}, This means that, rather than experiencing a complete downfall, we can expect a period of decline.During this decline period the most important matter is to die upon Imaan & the only way we can protect our faith is if we do follow prophetic guidlines of The End times as understood by salaf as-Saliheen & righteous deep sighted scholars.We can not invent our own ways or follow the crowd.

- *Ibn Kathir has written in his book that "Knowledge will be raised with the death of scholars" & mentioned the Hadith, Abdullah ibn Amr narrated that* Messanger of Allah (ﷺ) said , *"Verily, Allah swt does not seize knowledge by force, taking it forcefully from the people instead He takes away knowledge by the death of the scholars, until their remain no scholar. The people will take ignorant leaders, who will be asked, & who will rule without knowledge. They are misguided & they will misguide others"*[Book of the Great Trials & Tribulations]
  { Note: We still have some righteous ascetic scholars among us; however, many trustworthy practicing ascetics scholars already left this world, leading to a concerning decline in both their numbers and their caliber. This situation aligns with the prophetic warnings of our beloved Prophet (ﷺ) regarding the times we are living in, as foretold in the Hadith. We honor the early and later generations of scholars who have lived by the teachings of the Quran and Sunnah for the sake of Allah (SWT). Their dedication not only enriches their own lives but also illuminates the path for their students. May Allah(swt) have mercy upon them all.}
- Sahabah used to ask prophet *(ﷺ) about the hour & Prophet (ﷺ) used to tell them signs related to "The End times" & what to do when if someone sees those signs.*

1. Seclusion without total isolation in a declining society

- Ibn Kathir has mentioned in his book “Book of the End: Great Trials & Tribulations”for excuse for not enjoining others to Good & forbidding them from Evil by mentioning the narration of Anas bin Malik رضي الله عنه that Prophet (ﷺ) was asked , “ *O Messanger of Allah, when do we abstain from ordering the good & forbidding the evil?” He (ﷺ) said, “When the likes of what appeared among the Bani-Israil appears among you –when wicked deeds will be among your elders, when knowledge will be with lowest (Fasiqoon) among you, & when authority is given among your young ones”.(Ahmed), Ibn Majah related the similar from Anas but with different chain.*

- Imam al-Ajurri’s advice *“...He should be aware of the time & the environment in which he lives, & the extent of corruption among the people of his time. He should be careful with people lest they have a negative impact on his religious commitment. He should focus on his own affairs & strive his utmost to rectify that which is wrong in his own attitude & behaviour”.*[Shaykh Imam al-Ajurri book “The Character of the People of Quran”]{We must realize we are living at the End Times when majority of minor signs either already appeared or appearing.

- Ibn Kathir has written “Different kind of Trials mentioned by the Prophet ﷺ*) , The way to Escape from them is to Withdraw from Society” [Book Great Trials & Tribulation]*

- *The committee of Scholarly Research has mentioned the following Hadith & explanation in response to the question about validity of this Hadith and the way out.*
  “ On the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah (ﷺ) said: (Hasten to perform good deeds before fitnahs which as dark as night, where one can be a believer in the morning & a disbeliever at night or they can be a believer at night & a disbeliever in the morning. They would exchange their religion for the perishable goods of the worldly life.”) [at-Tirmishi , Hasan & Sahih)].

“ The meaning of his saying : *{One can be a believer in the morning & a disbeliever at night..} to his saying: {They would exchange their religion for the perishable goods of the worldly life} was explained by Al-Hasan as related by Al-Tirmidhy as follows:“A person wakes up in the morning prohibiting for himself his brother’s blood, honor, & money & when the night falls, he believes they are lawful.” The exit from Fitnahs is to resort to Allah (swt) & avoid all disputing sects by sitting at home or moving to another place with one’s possessions or to another land if one has any other. Al-Bukhari related with his Sanad (chain of narrators) on the authority of Abu Sa’id Al-Khudri رضي الله عنه that the Messenger of Allah (ﷺ) said : (“A time is about to come when the best property of a Muslim will be sheep which he takes to the tops of mountains & the places of rainfall so as to flee with his religion from Fitnahs.”) . May Allah grant us success! May peace & blessings be upon our Prophet Muhammad (ﷺ) & his family.[source: Fatawa Al-Lajnah Ad-Daimah no. 10511-2’ by The Permanent Committee for Scholarly Research]*

- *It's the same place of seclusion (Cave of Hira) that 1st 5 revelations come to Prophet (ﷺ) which commanded him to "Read".*

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَۚ *1*

Read in the name of your Lord who created,

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ *2*

Created man from a clinging substance.

اِقْرَاْ وَرَبُّكَ الْاَكْرَمُۙ *3*

Read, and your Lord is the most Generous

الَّذِىْ عَلَّمَ بِالْقَلَمِۙ *4*

Who taught by the pen

عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْؕ *5*

Taught man that which he did not know.

Action Items:

- ☐ One of the best thing to do during seclusion is to "Read". Read what is written in the Quran, saying & doings of the Prophet (ﷺ) , how life, death, time in the grave & day of judgment understood by 1st 3 generations of this Ummah. In addition , also read from the un-biased experts of newly invented methods whose knowledge & lifestyle inspire us so that we become aware & safe guard our religion from these newly invented methods. One of the issue of the people of the End Times, is that when the majority of the people will not read with understanding & those who will read , will not read to implement into their lives but only focus to share reflections with others or debate with others, hence ignorance will prevail in the society. Allah(swt) has mentioned in Surah al-Isra that people will be asked again to "Read" on the day of judgment , but then it will be too late since going back to this world will not be possible anymore.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

[الإسراء: 14]

"Read your record of the book. Sufficient is yourself against you this Day as accountant."

- ☐ *Recite the whole Surah Alaq (also tafseer Ibn Kathir), also memorize it.*
- ☐ *Read Book Ibn Katheer, The End, Trials & Tribulations & make your own assesment.*
- ☐ *Read about the biography of Ibn Katheer, Ibn Taymiyyah, Masruq ibn al-Ajda , Imam Ajurri , Imam Albani {رحمهم الله جميعا}*
- ☐ *Read Book "Anti Christ & the Descending of Jesus (عليه السلام) by Shaikh Albani.*
- ☐ *Read about Imam Ajurri's book "The Character of the People of Quran"*
- ☐ *Engage more into the practices of Astaghfar, Muraqabah , Adhkar, Dua & charity.*
- ☐ *Learn Arabic to understand Quran , prophetic sayings etc through courses & books.*

- [ ] *Recite Syed -ul-Astaghfar morning & evening with full conviction.The Prophet (ﷺ) said, "The best supplication for seeking forgiveness is to say:*

اللّٰهُمَّ أَنْتَ رَبِّي، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِيْ وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِيْ، فَاغْفِرْ لِيْ، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّاأَنْت

(O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah." [Bukhari]

- [ ] 'Aishah (رضى الله عنها) reported: Prior to his demise, the Messenger of Allah (ﷺ) used to supplicate frequently:

سبحان الله وبحمده، أستغفر الله، وأتوب إليه

"Allah is free from imperfection, and I begin with praising Him. I beg forgiveness from Allah and I turn to Him in repentance."

- [ ] Mind our own business & stay more time in seclusion than too much socializing without completely disconnecting from the society. Masruq ibn al-Ajda (a tabieen scholar & teacher) *" A man should certainly have moments in which he is Alone , remembering his own sins & then seeking forgiveness."*
- [ ] Imam Al-Dhahabi mentioned " Among those who are to be imitated (al-muqalladûn) in character & ibadah by later Muslim generations is Masruq ibn al-Ajda. It is said that Masruq worshiped Allah very earnestly and that he used to sleep in sajdah (prostration) before the Kaaba. When people suggested him repose in his last illness, he answered: 'I swear by God that if someone appeared and told me that Allah would not punish me at all, still I would continue to pray to Him with the same earnestness as before.
[Siyar A'lam al-Nubala]
- [ ] Nu'aym ibn Hammad: "Abdullah ibn al-Mubarak used to stay in his house a lot so it was said to him, 'don't you feel lonely?' He said, 'How can I feel lonely when I am with the Prophet (ﷺ) & his Sahabah?'['Abdullah ibn al-Mubarak, al-Imam al-Qudwah']

2. Bear Hardship, Hold Back Tongue & Hands

- Ibn Kather in his book"The End : Great Trials & Tribulation" summarizes the Hadith narration of Abu Bakrah in his words *"The Messenger of Allah (ﷺ) advised that One should bear hardships during Tribulations & that One should keep away from participating in Evil". The Messenger of Allah (ﷺ) portion of Hadith mentioned in Muslim in reference is "......... Then let him be like the better of Adam's two sons".. Then he recited*

لَئِنۡۢ بَسَطتَّ اِلَىَّ يَدَكَ لِتَقۡتُلَنِىۡ مَاۤ اَنَا بِبَاسِطٍ يَّدِىَ اِلَيۡكَ لِاَقۡتُلَكَ‌ ۚ اِنِّىۡۤ اَخَافُ اللّٰهَ رَبَّ الۡعٰلَمِيۡنَ

"Even if you stretch your hand against me to kill, I will not stretch forth my hand to kill you. Surely, I fear Allah, the Lord of the entire universe." [Quran 5:27]
Mududi in his tafseer has mentioned "the latter was busy planning his murder, however he would not take the initiative in killing who was planning his murder".

- Ibn Kathir mentioned "*Tribulations have a harmful effect on one's character, whereby a man will not be safe from the companion he sits with*" & what to do in this situation. [Book: Great Trials & Tribulations]. Ibn Kathir has quoted: *"Amr ibn Waabisah related from his father from ibn Mas'ood* رضي الله عنه *who said ' I heard the Messenger of Allah (ﷺ) say (& he mentioned part of Abu Bakarah's Hadith), "All of those killed in it (i.e during the tribulations) are in the Hellfire," Waabisah asked, "And when is that , O Ibn Mas'ood?' He said, "Those are the days of much killing, when a man will not be safe from the companion he sits with." Waabisah said , "And what do you order me to do if i reach that time?" He said, "Restrain your tongue & your hand, & be a fixture from the fixtures of your house".*[Abu Dawud]

☐ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ لَيْلَةِ السُّوءِ، وَمِنْ سَاعَةِ السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ في دَارِ الْمُقَامَةِ

"O Allah, I seek refuge in You from bad days, bad nights, bad moment, bad companions, and bad neighbours in my place of residence)"

- Ibn Katheer has quoted a Hadith in his book*".....The effect of the tongue during it is more severe than the effect of the sword". {Abu Dawud, Ahmad} {Controlling tongue}*

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوۡلُوۡا قَوۡلًا سَدِيۡدًا

"O you who have attained to faith! Remain conscious of God, and [always] speak with a will to bring out [only] what is just and true " (Quran 33:70)

- Messenger of Allah (ﷺ) said "*On the night that I was ascended up to the heavens, I came upon a people whose lips were being cut off by pliers made from Fire. Every time their lips were severed, they would be brought back and formed again. So I said: 'O Jibreel, who are these people?' He said: 'They are Speakers from Your nation, who say words but do not do deeds, & who read the Book of Allah yet do not act (on it)*." [al-Bayhaqi]
- Allah (swt) has mentioned in the Quran.

اَتَاۡمُرُوۡنَ النَّاسَ بِالۡبِرِّ وَتَنۡسَوۡنَ اَنۡفُسَكُمۡ وَاَنۡتُمۡ تَتۡلُوۡنَ الۡكِتٰبَ‌ؕ اَفَلَا تَعۡقِلُوۡنَ

"Do you enjoin righteousness on people and forget your own selves even though you recite the Scripture? Have you no sense?" (Quran 2:44).

Action Items

- ☐ Holding back tongue & hands {harming others by tongue & hand is prohibited & a strong sign of hardness of heart }
  Umar ibn ‘Abd al-‘Azeez wrote letter to ‘Adiy ibn Artaat, saying: I have heard that you are following in the footsteps of al-Hajjaaj. Do not follow in his footsteps, for he used to offer the prayer after the time for it had ended and take people’s wealth unlawfully, and he was even more negligent with regard to other matters." (*Taareekh Dimashq*) , Imam ad-Dhahabi mentioned that “He was an oppressor, a tyrant, a Naasibi, an evil man & a shedder of blood.He was very courageous, brave, devious, crafty, well-spoken and eloquent, and he had a great deal of respect for the Qur’an. He affirmed Allah’s oneness (Tawheed) in general, and there are other oppressive tyrants and governors of his ilk.” [*Siyar A‘laam an-Nubala’]*
- ☐ *Read Quran with focus & reflection*
- ☐ *Read book “Kitab az-Zuhd wa Raqaiq” by 'Abdullah ibn al-Mubarak*
- ☐ *Read Book: Abdullah ibn al-Mubaarak: Imam of the East & West*
- ☐ Avoid celebrities & their lifestyle as looking into their ways of living will increase the love of this Dunya (materialism), hardened the heart & develop *hypocrisy*, instead look into the lifestyle of Prophet (ﷺ) , rightly guided caliphs, companions of the prophet, his family & al-salaf as-saliheen .Abu Huraira reported: The Messenger of Allah *(ﷺ)* , said, “Look at those below you and do not look at those above you, lest you belittle the favors of Allah.
- ☐ Fast Monday, Thursday & middle days of the Islamic month & try to protect fasting as we protect the Ihram in Umrah & Hajj. in case of mistake, then do sadaqah right away.

☐ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

“*O Allah, I seek refuge in You from the knowledge that does not benefit, from a heart that lacks the fear of Allah, from a soul that is unsatisfied, & from a dua that is not answered*.” [Muslim]

☐ اللَّهُمَّ إني أعوذ بك من جهد البلاء ودرك الشقاء وسوء القضاء وشماتة الأعداء، اللهم إني اعوذ بك من الهم والغم والعجز والكسل والبخل والجبن وغلبة الدين وقهر الرجال

O Allah, I seek refuge in You from the torment of affliction, the affliction of misery, bad judgment, and the joys of the enemies. O God, I seek refuge in You from worry, grief, inability, laziness, miserliness, cowardice, the dominance of debt, and the oppression of men.

☐ اللَّهُمَ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا،وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِين

“O Allah make Iman (faith) beloved to us and beautify it in our hearts, and make us hate Disbelief, immorality, and Sinning and Make us amongst those who are rightly guided.

☐ "اللهم إني أسألك الهدى، والتقى، والعفاف، والغنى

"O Allah! I beseech You for guidance, taqwa, chastity and contentment"

☐ اللهم إني أعوذ بك من العجز، والكسل، والجبن، والبخل، والنفاق، والقسوة، والغفلة

"Oh Allah, I seek refuge in You from inability, laziness, cowardice, miserliness, hypocrisy, cruelty, and heedlessness."

☐ اللَّهُمَّ إنّي أعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ لَيْلَةِ السُّوءِ، وَمِنْ سَاعَةِ السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ في دَارِ الْمُقامَةِ

"O Allah, I seek refuge in You from bad days, bad nights, bad moment, bad companions, and bad neighbours in my place of residence)"

[Imam al-Munawi (رحمه الله) reflection on this Dua *":It is seeking refuge with Allah from a day that has in it ugliness, wickedness, evil, affliction, the descending of calamity, and negligence. So this seeking refuge is complete against every evil or wickedness that occurs in the day"* [Fayd ul-Qadeer 2/139]

☐ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَشَرِّ مَا لَمْ أَعْمَلْ

"*O Allah, I seek refuge in you from the evil I have done and the evil I have not done***."**

☐ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ

"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

3. Practice Sunnah & Avoid Bidah

- Ibn Umar رضي الله عنه has said *"...Allah (swt) send Muhammad (ﷺ) to us when we did not know anything, and all we should do is to do that which we saw Muhammad (ﷺ) doing.*'" (Sunan an-Nasai). Mufti Rafi Uthmani has written in his book " *The meaning of Sunnah are actually the methods of the prophet in sayings & lifestyle in all it's disciplines*". [Sunnat ka Mafhoom aur Ittiba Sunnah Ahmiyat] . It's important to note that whenever the obedience of Allah is mentioned, the obedience of the Prophet also mentioned in the Quran and never without it. It means Sunnah (whole methodology) is important.

قُلۡ هَلۡ نُـنَبِّئُكُمۡ بِالۡاَخۡسَرِيۡنَ اَعۡمَالًا ؕ اَلَّذِيۡنَ ضَلَّ سَعۡيُهُمۡ فِى الۡحَيٰوةِ الدُّنۡيَا وَهُمۡ يَحۡسَبُوۡنَ اَنَّهُمۡ يُحۡسِنُوۡنَ صُنۡعًا

"Say, (O Muhammad): "Shall We tell you who will be the greatest losers in respect of their works? It will be those whose effort went astray[76] in the life of the world and who nevertheless believe that they are doing good." (Quran Surath al-Kahf). (Scholars explain that to reach destination only intention is insufficient & path has to be straight according to Sunnah also.)

  - *Abu Uthman Al-Neesaaboori said in the [Book al-Furqan by Ibn Taymiyah] "Whoever gives full authority to the Sunnah over himself in word and deed speaks with wisdom, and whoever gives his own inclinations and understanding full authority over himself in word and deed speaks innovation (bid'a), since Allah has said in His ancient discourse: "*

وَ اِنۡ تُطِيۡعُوۡهُ تَهۡتَدُوۡا

"But if you obey him , you will be guided to the Right Way" {Quran 24:54}

Hudhaifa: narrated Allah's Messenger (ﷺ) said to us *"Indeed, trust descended from heaven into the root of men's hearts, and the Qur'an was revealed, so they read the Qur'an and learned from the Sunnah."* [al-Bukhari]

- During the End Times, practicing Sunnah will be very difficult as people will invent & force new ways.The Messenger of Allah (ﷺ) , said, "*A time of patience will come to people in which adhering to one's religion is like grasping a hot coal.*" [Tirmidhi]
- Imam Ibn al-Qayyim, may Allah have mercy on him, said: 'If the heart is busied with Bid'ah practices, that person would abandon Sunnah practices. '(Igaathatul Lahfaan)
- Ibn Taymiyyah said,"*The sign of the people of bid'ah is that they do not follow the salaf.*" [Majmoo' al-Fataawa]

Action Items:

- ☐ Read book *"The Authority of Sunnah",* Read about Mufti Uthmani
- ☐ Read book *"The Foundation of the Sunnah" by* Imam Ahmad ibn Hambal
- ☐ Read book "Al-Furqan" by Ibn Taymiyya.
- ☐ Try best to adopt the Sunnah of the Prophet (ﷺ) in all aspects of life by looking into the lifestyle of Prophet , his family, Sahabah & the 1st 3 generations of al-Salaf as-Saliheen.

يا مقلب القلوب ثبت قلبي على دينك

4. Research Newly invented technologies & methods

{without rushing to adopt them & instead look alternatives to protect our faith}

- If we do not have deeper knowledge of the newly invented methods then we will not able to comprehend what we are engaged into. The reason we call 8th century to 12th century as golden age of Islam, is because when Muslims were the researchers in Science & not just trying to become informed users who has lot of degrees. With the passage of time, after colonialism our focus has been shifted from Aakhira to materialism & from un-biased research to become consumer & from adopting Arabic language to ignoring Arabic. One of the major difference in the End times is that societies in large have embraced technologies without having deeper insight in stark contrast to their early predecessors who expressed many doubts about newly inventod methods. We are living at a time, when addictions of these newly invented matters reaching dangerous levels which effecting our intellect, spiritual health & physical health. We have reached to a time when if a person avoide un-neccassiry usage of newly methods, has been considered strange, & even look down. Anas ibn Malik narrated: The Messenger of Allah (ﷺ) , said, "*A time of patience will come to people in which adhering to one's religion is like grasping a hot coal.*" [Tirmidhi & Al-Albani has graded it Sahih].

Action Items:

- ☐ Read Book "Silent Spring" by Rachel Carlson
- ☐ Read research Impact of artificial intelligence on human loss in decision making, laziness & safety in education
- ☐ Read Book " Prophetic Medicine" by Ibn Qayyim & also read about Ibn Qayyim.
- ☐ Read Research paper "The impact of Hikmah in 21st Century Skills.

☐ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

"*O Allah, I seek refuge in You from the knowledge that does not benefit, from a heart that lacks the fear of Allah, from a soul that is unsatisfied, & from a dua that is not answered.*" [Muslim]

- {Recite this Dua often, especially in the morning.

☐ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلاً مُتَقَبَّلاً وَحِفْظاً قَوِيّاً وَفَهْماً كَامِلاً وَعَقْلاً سَالِماً وإيماناً كاملاً بِرَحْمَتِكَ يَا اَرْحَمَ ٱلرَّاحِمِينَ اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ

"*O Allah, I ask You for beneficial knowledge, good provision & acceptable deeds,& a strong memory & a perfect understanding, & a sound intellect & complete Iman by Your mercy, O the most Merciful of the merciful ones* . O Allah, bless Muhammad & his family.

This Dua is very important in the age of Artificial Intelligence.Research Paper shows that "AI significantly impacts the loss of human decision-making and makes humans lazy. It also impacts security and privacy." {Read Research Impact of artificial intelligence on human loss in decision making, laziness and safety in education}

- ☐ Imam Shafiee was advised by his teacher Waki to abandon sins, to treat bad memory.

- ☐ Imam al-Zuhri has advised "You should eat honey because it is good for the memory. .
- ☐ Avoid over spicy and too much artificial flavoring newly invented commercial stuff. Herbal doctors advises to consume Halal wholesome food, raw milk grass fed without antibiotics & hormones, raw honey, seeds, almonds, walnuts, raisins, pistachios, olives , carrots,herbs, cinamon, okra, squash, spinach,,green chilies,wild berries, free range eggs, barley, dates,grapes & figs etc for better memory in the diet if possible.
- ☐ Imam Zuhri has mentioned "Whoever desires to memorize hadith should eat raisins."
- ☐ Recite Bismillah before Eating & Alhamdulillah when finished.
- ☐ Fast Monday & Thursday.
- ☐ Sleep early as lack of sleep can cause mental & physical fatigues.
- ☐ Reading & Reflecting on Quran & Sunnah while in the state of Wudu.
- ☐ Ibn Jawzi has mentioned "Consumption is what Shaytan used to trick Adam and Hawa." {We must watch out what kind of food (both physical & spiritual) we consume because it has impact on our spiritual, mental & physical health". The greed of unlimited internet, unlimited calls, unlimited texts, too much talking, too much social media, food, etc has taken away our insight & pushed us towards materialism.
- ☐ Allah's Apostle saying, "There is healing in black seeds for all diseases except death."
- ☐ Hijama is another best method for healing, however it should be avoided in Ramadan fasting time since some scholars have discouraged it during fasting.
- ☐ Read the Islamic books of ascetic & pious early scholars since their sayings and lifestyle do not negate each other & this can have a positive impact on spiritual development.
- ☐ Read the publications/books of modern day researches (without any bias of religion,race,culture) of those who took stance with their lifestyle & not necessarily with only speaking or writing) against too much commercialization & greed.

PREPARING FOR THE GRAVE

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

{عبس:21}

"then He caused him to die & brought him to the grave"

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

(الزمر: 30)

"Indeed, you are to die, and indeed, they are to die."

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ

"*And now, indeed, you have come unto Us in a lonely state (individually), even as We created you in the first instance; and you have left behind you all that We bestowed on you [in your lifetime]*.

The word فُرَادَى means' individually' which is derived from the root word فرد (individual) without any belongings of this temporary world.

- Umm-ul-Momineen Aishah said: '....The *Messenger of Allah entered upon me, and I said: 'O Messenger of Allah, two of the old Jewish women of Al-Madinah said that the people of the graves are tormented in their graves.' He said: 'They spoke the truth. They are tormented in a manner that all the animals can hear.' And I never saw him offer any Salah but he sought refuge with Allah from the torment of the grave.*"

- The Prophet (ﷺ) said: "*When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (continuous charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased*)." [Muslim]
- Ibn al-Qayyim has written "*The guardian must prevent him (child) strongly from taking from others, for if he got used to taking, it will become his nature, and he will grow to take and not give. Instead, he must teach him generosity and openhandedness, and when he [the guardian] wished to donate something, he should do it through the child, to give him a taste of the pleasure of giving. He must be more protective of him against lying and betrayal than he is against poison, because if he facilitated lying and betrayal to him, he would spoil for him the happiness of this life and the Hereafter, and deprive him of every goodness." "..when the child starts to mature, he must avoid the gatherings of banter and falsehood, singing, hearing profanities, inventions in religion, & ill-speech, because if that stuck to his hearing, it will be difficult to get rid of after growing up, & difficult for his guardian to rescue him from. The guardian must protect him from laziness, idleness, & excessive luxury & comfort. Yahya Ibn Abt Kathir said: 'Knowledge is not attained through bodily comfort.* [Tuhfatul Mawlud bi Ahkamul Mawlud]

- *Ibn Qayyim has further written,"The guardian must also teach the child to pay attention to the end of the night, for it is the time of dividing the spoils and distributing the rewards. People are divided therein into those who gain much, those who gain little, and those who gain nothing, and whoever is accustomed to it at a young age, will find it easy at old age."* [Tuhfatul Mawlud bi Ahkamul Mawlud]

- Sahl narrated, Allah's Messenger ﷺ said, "*I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them*. [Bukhari].
    - This Hadith encourages us to build or participate in orphan centers for Sadqah Jariya purpose & also gives our Zakah to qualifying orphans.
- Sa'd ibn 'Ubadah reported: I said, "O Messenger of Allah, my mother has died. Shall I give charity on her behalf?" The Prophet (ﷺ), said, "Yes." I said, "Which charity is best?" The Prophet (ﷺ) said, "***A** drink of water.*"
    - This Hadith not only encourages us to build water wells which humans & animals benefit but also to teach our children to continue building & facilitating water wells

ACTION ITEMS

- ☐ Read the Book "The Three that follow to the Grave" of Scholar Ibn Rajab Al-Hanbali" & follow the guidelines mentioned by the Scholar in this book.
- ☐ Read the book "Tuhfatul Mawlud bi Ahkamul Mawlud" by Ibn Qayyim.

Istaghfar, Taubah each day/night & seek protection from Allah(swt) from the punishment in the grave.

☐ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

"*Oh God, I seek refuge in You from worry & sadness, helplessness, laziness, miserliness & cowardice, & I seek refuge in You from the torment of the grave. protect you from the temptation of life and death."*

- ☐ Abu Huraira narrated" the Prophet (ﷺ) said: "I*ndeed there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Tabarak Alladhi Biyadihil-Mulk*." [Tirmidhi] {Scholars advised to recite Surah Mulk each night}
- ☐ Make efforts to educate ourselves & our children ,raising them in a way that they stay firm on Deen & able to make Dua & do righteous actions when we are in grave.
- ☐ Prepare Will or Trust , final advice to your close ones & assign Trustees.
- ☐ Research & then engage into legitimate & needed options for Sadaqah Jariyah (as direct as possible, giving this booklet to coming generation, water wells, orphan centers buildings, donating useful books, translating books from scholars who passed away into languages we know well & distributing it, planting trees (if possible).

☐ اللهم إني أسألك حسن الخاتمة

"O Allah, I ask You for a good end to my life."'

☐ اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ

"O Allah, make the end of my life the best part of my life, my best deeds my last ones, make the best of days the day in which I meet you." (Majma'uz Zawaid)

- ☐ The closest male family member should lead the Janazah Salah, but if nobody available then whoever most suited should lead the Janazah Salah.The Prophet (ﷺ) said, "*When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet (ﷺ) added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns*."

When the Muslim is questioned in the grave, he will testify that, `La ilaha illallah', & that Muhammad is Allah's Messenger, hence Allah's statement,

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُواْ بِالْقَوْلِ الثَّابِتِ فِى الْحَيَوٰةِ الدُّنْيَا وَفِى الْأٌخِرَةِ

"Allah will keep firm those who believe, with words that stand firm in this world, & in the Hereafter." (Surah Ibrahim)

- [ ] When a person is alive, he or she should make this Dua.

اللهمّ ثبتني على الدين بالقول الثابت في الدنيا والآخرة

"Oh Allah, make me Steadfast in Islam with firm words in this world & in the grave.(Aakhira starts from the grave)", Aameen. [I learned this from a video of Ustadh Bajour]

- [ ] Upon death, the family pays any debt owed as soon as possible before the burial & do not complain to Allah by wailing or screaming as this hurts the dead person.
    - Uthman ibn Affan narrated: "*Whenever the Prophet (ﷺ) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, & beg steadfastness for him, for he will be questioned now*." [Sunan Abi Dawud]
    - Amr bin Al-'as (May Allah be pleased with him) used to say: "*When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my Rubb.*" [Muslim]

- [ ] Loved one (alive) should keep saying when Munkir/Nakir comes from questioning the dead in the grave.

اللهمّ ثبته عند سؤاله في القبر

"Oh Allah, keep him steadfast when he is being questioned in the grave.", Aameen.

- [ ] *Loved one (alive) should also continue making the following Dua for the 1st night in the grave for the dead person.*

اللهم ثبته عند السؤال، وهون ليله، وفرج وحشته، ووسع مدخلها يا رب العالمين

"O God, make him steadfast when questioned, make his night easy, relieve his loneliness, & expand his entrance, O Lord of the worlds." Aameen.

<u>What to say when you hear that someone has passed away:</u>

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We are from Allah & to Him do we return, & we shall surely be brought back to our Lord. (Kitab Al Adkar Imam Nawawi)

<u>When you close the eyes of the deceased say:</u>

بِسْمِ اللهِ وَعَلَى مِلَّةِ رَسُولِ اللهِ صلى الله عليه وسلم

In the name of Allah & in the nation of the Messenger of Allah

[when you carry him say In the name of Allah, then glorify Allah for as long as you are carrying him." *(Kitab Al Adkar Imam Nawawi)]*

Duas for the deceased in Janazah Prayer:

1- اللهُـمِّ اغْفِـرْ لَهُ وَارْحَمْـه، وَعافِهِ وَاعْفُ عَنْـه، وَأَكْـرِمْ نُزُلَـه، وَوَسِّـعْ مُدْخَـلَه، وَاغْسِلْـهُ بِالْمـاءِ وَالثَّـلْجِ وَالْبَـرَدْ، وَنَقِّـهِ مِنَ الْخطـايا كَما نَـقّيْتَ الـثَّوْبُ الأَبْيَـضُ مِنَ الدَّنَـسْ، وَأَبْـدِلْهُ داراً خَـيْراً مِنْ دارِه، وَأَهْلاً خَـيْراً مِنْ أَهْلِـه، وَزَوْجَـاً خَـيْراً مِنْ زَوْجِه، وَأَدْخِـلْهُ الْجَـنَّة، وَأَعِـذْهُ مِنْ عَذابِ القَـبْر وَعَذابِ النّـار

Allah, forgive him & have mercy on him. Protect him & pardon him. Ennoble his dwelling & widen his entrance. Wash him with water, snow & ice, & purify him from sin as a white garment is puried of dirt. Give him in exchange a house better than his house, a family better than his [earthly] family, & a wife better than his [earthly] wife. Enter him into Paradise & protect him from the punishment in the grave & the punishment of Hell-Fire',2 until I wished that it were I who had died. (Muslim, Kitab al-Adkhar)

2- اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تُضِلَّنَا بَعْدَهُ

*Oh Allah, forgive our **living** & our **dead**, those who are **present** & those who are **absent**, our **young** & our **old**, our **males** & our **females**. O Allah, whomever of us You cause to live, let him live **in Islam**, & whomever of us You cause to die, let him die in (a state of) **Iman**. Oh Allah, do not deprive us of his reward, & do not let us go astray after him. (Kitab Al Adkar, Bukhari)*

3-اللَّهُـمِّ إِنَّ فُلانَ بْنَ فُلانٍ في ذِمَّـتِك، وَحَبْـلِ جِـوارِك، فَقِـهِ مِنْ فِتْـنَةِ الْقَـبْرِ وَعَذابِ النّـار، وَأَنْتَ أَهْلُ الْوَفـاءِ وَالْـحَقِّ، فَاغْفِـرْ لَهُ وَارْحَمْـهُ، إِنَّكَ أَنْتَ الغَـفورُ الـرَّحيم

O Allah, So-&-so the son of So-&-so [name the person] is in Your care & within the rope of Your protection,6 so save him from the trials of the grave & the punishment of Hell-Fire. All faithfulness & praise are due to You. O Allah, forgive him & have mercy on him. You are indeed the Most Forgiving, the Most Merciful.'" (Abu Dawud, Ibn Majah, Kitab Al Adkar)

<u>Dua for Mother, sister, daughter or any other female slave of Allah(swt).</u>

اللهم ارحمها واغفر لها ووسع لها في قبرها واجمعنا بها في جنات

اللهم اغفر لها وارحمها واعفو عنها واكرم نزلها ووسع مدخلها واغسلها بالماء والثلج والبرد ونقيها من#

الخطايا كما ينقى الثوب الأبيض من الدنس وأبدلها دارا خيرا من دارها واهلا خيرا من أهلها

اللهم قها فتنة وعذاب القبر واجعل قبرها روضة من رياض الجنه

اللهم ارحمها فوق الأرض وتحت الأرض ويوم العرض عليك

Duas for condolences:

أَعْظَمَ اللهُ أَجْرَكُمْ وَأَحْسَنَ عَزَاءَكُمْ وَغَفَرَ لِمَيِّتِكُمْ

"May Allah grant you a mighty reward, grant you solace & forgive your deceased."

We relate in the Ṣaḥīḥs of al-Bukhārī & Muslim from Usāmah ibn Zayd , who said: "One of the daughters of the Prophet sent for a messenger for him, calling him & informing him that her baby [or her son] was about to die. He told the messenger: 'Go back to her & inform her that:

إِنَّ لِلَّهِ مَا أَخَذَ ، وَلَهُ مَا أَعْطَى ، وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ

"To Allah belongs what He takes & what He gives is His, & everything with Him has an appointed time. So tell her to have patience & hope for the reward..'(Kitab Al Adkar)

What to say when you visit the graveyard:

السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيارِ مِنَ المؤْمِنينَ وَالْمُسْلِمين، وَإِنّا إِنْ شاءَ اللهُ بِكُمْ لاحِقون، نَسْأَلُ اللهَ لنا وَلَكُمْ العافِيَة

" Peace be upon you, people of this abode, from among the believers and those who are Muslims and we, by the Will of Allah, shall be joining you. May Allah have mercy on the first of us and the last of us, I ask Allah to grant us and you well-being." (Muslim)

Resurrection from Graves

وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ لَّا رَيۡبَ فِيهَا وَأَنَّ ٱللَّهَ يَبۡعَثُ مَن فِي ٱلۡقُبُورِ

(Quran 22:7)

“*And certainly the Hour is coming, there is no doubt about it. And Allah will surely resurrect those in the graves.***”**

- Seek this Dua in Tahajjud & other times when we are not in grave.

اَللّٰهُمَّ اِنِّی اَعُوْذُ بِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيَامَةِ

“O Allah, I seek refuge in Thee from the distress of this world & the distress of the day of Resurrection.” Aameen.

- Seek this Dua in Tahajjud & other times when we are not in grave.

رَبَّنَا آتِنَا فِیْ الدُّنْيَا حَسَنَةً وَفِیْ الآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

“O Allah! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire.”

وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا {49,سورة الكهف}

“And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one”.

{As mentioned before, There are hidden Gems in Surah al Kahf (surah of End times) which I discovered but not documented, because of the Hikmah,. Readers should self-reflect on this Surah according to the End times will discover those in sha Allah.}

Most Important Times for Adhkar & Supplications

*“Whoever maintains the ‘**Morning & Evening Adhkar**’, ‘**The Adhkar after prayer’** , & ‘**The Adhkar before sleeping** will be written amongst those who remember Allah much’*

{Ibn al-Salah]

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ؕ (33:21)

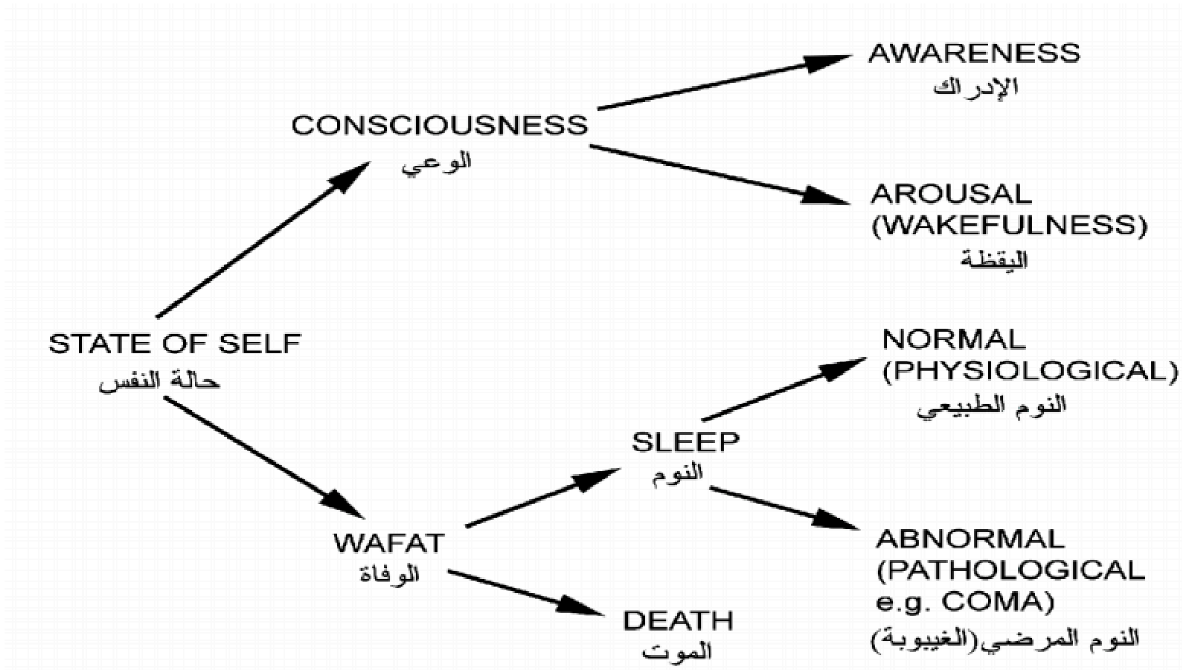
“Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah & the Last Day & remember Allah much”

Adhkar before Sleeping & Awakening

ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢

{سورة الزمر 42}

"*It is Allah Who takes away the souls of people at their death; and in their sleep, of those that have not died. Then He retains the souls of those against whom He had decreed death and returns those of others till an appointed time. In that indeed are signs for people who reflect*"



[Quranic concept of Sleep & Death, taken from the Publication by Hassan in Neurosciences Journal]

- Aisha رضي الله عنها reported: " *The Prophet (ﷺ), would not sleep in his bed until he has recited Surat Bani Isra'il & Al-Zumar*"
- Messenger of Allah (ﷺ) said, "....*Whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah."*

- Allah's Messenger(ﷺ) disliked to sleep before the `Isha' prayer & to talk after it.[Bukhari]

- "*The guardian must also teach the child to pay attention to the end of the night, for it is the time of dividing the spoils and distributing the rewards*" [Ibn Qayyim]

ACTION ITEMS

☐ The Prophet (ﷺ) said: "*When you go to bed, do **Wudu** as for prayer.*"

سورة الزمر , سورة الإسراء , **سورة الكافرون** , سورة السجدة , **سورة الملك** , **آخر آيتين من سورة البقرة**, **آية الكرسي** [If not all possible then **bold ones** & others sometimes]
اللّهُمّ أَسْلَمْتُ نفْسِي إِلَيكْ، وَفَوّضْتُ أَمْرِي إِلَيكْ، وَوَجّهْتُ وَجْهِي إِلَيكْ، وَأَلْجَأتُ ظَهْرِي إِلَيكْ، رَغْبَةً وَرَهْبَةً إِلَيكْ،لا مَلْجَأَ وَلا مَنْجا مِنْكَ إِلاّ إِلَيْكَ، آمَنْتُ بِكِتابِكَ الّذي أَنْزَلْتَ وَبِنَبِيِّكَ الّذي أَرْسَلْت *"O Allah, I submit my soul unto You, & I entrust my affair unto You, & I turn my face towards You, & I totally rely on You, in hope & fear of You. Verily there is neither refuge nor safe haven from You except with You. I believe in Your Book which You have revealed & in Your Prophet whom You have sent."*
اللهمَّ باسمِك أموتُ وأحيا (In your name, O Allah, I die and I live)
اللهم قِنِي عذابَك يوم تبعثُ عبادَك (3XTimes) (*O Allah, protect me from Your punishment on the Day You resurrect Your slaves*)
Blowing into the cupped palms & reciting the three mu'awwidhat سورة الإخلاص, سورة الفلق, سورة الناس (3Xtimes)
سبحان الله, الحمد لله, الله أكبر (33X33X34)
• Last 10 ayah of [سورة آل عمران] upon waking up for Tahajjud and/or • اَلْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ(Upon waking up) • لا اِلهَ اِلَّا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَیءٍ قَدِیْرٌ الْحَمْدُ لِلّٰهِ وسُبْحَانَ اللّٰهِ وَلاَ اِلهَ اِلّا اللّٰهُ، وَ اللّٰهُ اَكْبَرُ وَلا حَوْلَ وَلاَ قُوَّةَ اِلَّا بِاللّٰهِ Accepted Dua on Sudden Wake up in the night sleep {اللهم اغفر لي}

☐ Read the Tafaseer on **سورة الزمر , سورة الإسراء , سورة الكافرون , سورة السجدة , سورة الملك , آخر آيتين من سورة البقرة, آية الكرسي**, سورة الإخلاص, سورة الفلق, سورة الناس

☐ Take the course "Tafseer Ayat Al-Kursi: The Greatest Verse of the Quran" offered by ilm Institue (Dr. Bilal Philips), document your findings, implement & then teach family.

☐ Read book "Muhasabah An-Nafs wal-Izra 'alayha" by Abu Bakr ibn Abi Ad-Dunya & Follow the guidelines of the book "Muhasabah An-Nafs wal-Izra 'alayha" .

☐ Read the Research Paper "Quranic concept of Sleep & Death in Neurosciences Journal]

AS-SALAH

{The Prayer}

- حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ ٢

"Take due care of all the prayers, & the middle prayer, and stand before Allah in total devotion" [Quran 2:238]

- *The word:* قَانِت *(qanit) has been explained variously. That which comprehends all these meanings comes from Sayyidna Ibn Masud. According to him, it means devotedly obedient, and when this word is used in conjunction with Sala* ه *، as in:* قُومُوا لِلَّـهِ قَانِتِينَ*, there it means the person who lowers his gaze in salah, does not see right and left, does not play with his body or clothes and does not voluntarily remember anything from his worldly life. Any incidence of forgetfulness or involuntary scruple would not be considered contrary to this. (Qurtubi,Ma'arif al-Quran)*
- *Prophet (ﷺ) said, answering the one who asked him which deed is most beloved to Allah, "Prayer done on time ." [Bukhari,Muslim]*
- Tabi'i 'Scholar Abdullah ibn Shaqiq Al-`Aqili (may Allah have mercy on him) who studied from the the Sahaba, said:The Sahabah did not consider leaving any deed to be kufr except for the salah. [Tirmidhi]
- قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ الَّذِيْنَ هُمْ فِىْ صَلَاتِهِمْ خَاشِعُوْنَ ٢

"Success is really attained by the believer. Who concentrate their attention in humbleness when offering Salah (prayers)."[Quran 23:1,2]

- The Messenger of Allah (ﷺ) said , "*The first thing to be lifted from this nation will be Khushoo (humble reverence), until you will not see anyone in it with humble reverence.*" (Sh. Albani classified as Saheeh).
- The Messenger of Allah (ﷺ) *said: "The first thing among their deeds for which the people will be brought to account on the Day of Resurrection will be prayer. Our Lord will say to His angels, although He knows best, `Look at My slave's prayer, is it complete or lacking?' If it is complete, it will be recorded as complete, but if it is lacking, He will say, `Look & see whether my slave did any optional prayers.' If he had done voluntary prayers, He will say, `Complete the obligatory prayers of My slave from his voluntary prayers.'Then the rest of his deeds will be examined in a similar manner."*
- The Messenger of Allah (ﷺ) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make frequent supplications. (in this state). [Muslim]

Khushu in Salah

- In the Tafseer of Ibn Katheer for Surat al Mu'minun, it is mentioned that "*It was reported from `Ali bin Abi Talib, may Allah be pleased with him, that Khushu` means the Khushu` of the heart. This was also the view of Ibrahim An-Nakha'i. Al-Hasan Al-Basri said, "Their Khushu` was in their hearts." So they lowered their gaze & were humble towards others.*
- *Ibn al-Qayyim (رحمه الله) said: "Every individual must stand before Allah twice: when he stands before Him in prayer & when he st&s before Him on the Day he meets Him. Whoever st&s before Him as he should in the first instance, the second st&ing will be made easy for him, but whoever is heedless with regard to this st&ing, & does not st& before Him (in prayer) as he should, that st&ing (on the Day of Resurrection) will be made difficult for him. "(al-Fawaa'id).*
- *'Ā'ishah (رضى الله عنها) reported that the* The Messenger of Allah (ﷺ) *prayed wearing a striped garment & glanced at the stripes. When he had finished, he said: "Take this garment of mine to Abu Jahm & bring me his plain garment, because this one has distracted me from my prayer." In another narration: "I was looking at the stripes while I was praying, so I fear that it will distract me." [Narrated by Bukhari & Muslim] { Imagine even colorful stripes in the shirt can distract a person as the Prophet ﷺ feared in this Hadith so we are living at a time when colorful carpets, electronics , musical instruments, loud noises & other distractions have been enforced upon the believer.}*
- *Abu Sa'id al Khaudri narrated "I saw Allah's Messenger (ﷺ) prostrating in mud & water & saw the mark of mud on his forehead. " (Bukhari).*
- *Ibn 'Abbas said: The Messenger of Allah ﷺsaid: "I have not been commanded to build beautiful lofty mosques." Ibn 'Abbas said: You are going to adorn (mosques) as the Jews & Christians adorn (their places of worship). [Saheeh Abi Dawood] .*
- The Messenger of Allah (ﷺ) said*, "The Hour Judgement (Day) will not come until people boast (to each other) with (the construction & decoration of mosques. (Abu Dawud, Ibn Majah, Ibn Hibban classified as Sahih). { In the book of A Bulugh Al-Maram by Imam Al Izz ibn Abd As-Salam (رحمه الله) has mentioned that "...It may also mean that they will boast about their superiority & eminence in mosques whereas these are the places of showing humility & humbleness before Allah.}*
- The Messenger of Allah (ﷺ) said, "Verily, my greatest fear for you is the Minor Shirk." They said, "What is the Minor Shirk, O Messenger of Allah?" The Prophet said, "It is Riya(show off). Allah Almighty will say to them on the Day of Resurrection, when people are being recompensed for their deeds: Go to those for whom you made a show in the world & look, do you find any reward with them?" (Musnad Imam Ahmed).
- Abu Darda reported: The Prophet (ﷺ), said, "*The first thing to be lifted from this nation will be Khushoo (humble reverence), until you will not see anyone in it with reverence*." (Sh. Albani classified as Saheeh).

- Ubadah ibn al-Samit رضي الله عنه, said to Jubair bin Nufair رضي الله عنه : " ...*You are about to enter a mosque with a congregation & do not see a humble man there.*" (Tirmidhi).
- This does not mean that we do not take care of the place of worship as in another Hadith, *Narrated Anas ~:Allah's Messenger ~ said, "The rewards of my Ummah were shown to me, even a peck of dust a man takes out of the mosque." [Reported by Abu Da'ud , Ibn Khuzaima graded it Sahib (authentic). So this Hadith encourages us to take care of the place of worship by doing acts & donations only for the sake of Allah(swt) without showing off so that these deeds can be rewarded by Allah(swt).*

Strategies to Develop & Maintain Khushu

- *Firm Intention that all actions of goodness (worship) e.g making Wudu, charity, salah, fasting, transaction, cleaning of a place etc is only for the sake of Allah(swt) alone. A Solid Intention with humility is more important than the action itself. Our actions may have mistakes or shortcomings no matter how hard we try but our intention is known to only Allah(swt) alone & we expect our reward with Allah(swt) . Continue preparing our hearts & mind that our actions are for Allah's sake. Wonder why Imam Nawawi & Imam Bukhari have chosen the "...The actions depends upon intention" Hadith as the 1st Hadith of their compilations.*
- *Seek wisdom,knowledge, right understanding & better judgment.*
  - رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّـٰلِحِينَ

  "My Lord! Grant me {"wisdom, knowledge, right underst&ing & power of judgment"} , & join me with the righteous."
  - يا مقلب القلوب ثبت قلبي على دينك
- *ibn Al-Qayyim (رحمه الله) said in Zad Al-Ma`ad that if a man can focus more fully on his prayer by opening his eyes, then it is better to do so. If he can focus more fully by closing his eyes because there are things that may distract him from his prayer, such as adornments & decorations, then it is not disliked at all & the view that in this case it is recommended for him to close his eyes is closer to the aims & principles of Shariah than saying that it is disliked. (Zad Al-Ma'ad, 1/283).*
- *Imam Al-`Izz ibn `Abd As-Salam (رحمه الله) said in his Fatwas that " Closing the eyes when praying is permissible when necessary, if that helps the worshipper to focus more fully on his prayer. "*
- We need to do our best to develop our understanding of Quran & Hadith overall & Arabic vocabulary , so that we are able to reflect upon the versus of the Quran. Khushoo is the individual worship with focus having fear & hope.

- Famous scholar having ascetic life style Hatim Al-Asamm has mentioned about Khushoo " I stand up for Salah imagining Ka'bah is in front of my eyes, Jannah on my right, Jahannum on my left & Angel of death behind me, I imagine this is the last salah, I am about to perform". [Al-Ihya]
- Ibn Az-Zubair رضي الله عنه used to stand firmly in Salah as though he was a piece of wood-due to his Khushoo.[As-Siyar]
- Abdullah ibn Masood رضي الله عنه used to stand so motionless while praying that he was compared to a piece of garment thrown on the floor.[Az-Zuhd, by Imam Ahmed]
- If there is no fear of missing Sunnah salah or causing any hardship then better to do those sunnah (12 Al-Sunan al-Rawatib (Sunnah Mu'akkadah) & Witr at home instead of praying in front of others or in Masjid to avoid any chance of Riya. However, at the same time, do not look down on those who do Sunnah in the masjid, instead have good opinions about others. The Prophet's seerah (both in words & actions) (peace & blessings of Allah be upon him) proves that . ibn 'Umar narrated that the Prophet (peace & blessings of Allah be upon him) said: *"Perform some of your prayers in your houses & do not make them graves." (Narrated by al-Bukhari, 422; Muslim, 777)*

- This is related to Ramadan. Zayd ibn Thabit narrated that the Messenger of Allah (ﷺ) made a small area (cubical) – I think he said, made from a reed mat . And the Messenger of Allah (ﷺ) prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, & they thought that he was sleeping, so they cleared their throats to make him come out to them. He said: *'You kept doing that until I feared that it would be made obligatory for you, & if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers.'"(Nasai)*
  Al-Hafiz ibn Hajar said: "The apparent meaning is that this includes all nafl prayers , because what is meant by the prescribed prayers is the obligatory prayers. But it may be interpreted as referring to all those for which it is not prescribed to offer them in congregation & those which are not to be offered specifically in the mosque, such as the two rak`ahs for "greeting the mosque." This is the view of some of our imams." (Fath al-Bari, 2/215). {Also Exceptions are Janazah prayer, Salatul Kusuf , Eid prayers & Salat al-Istisqa which have to be done in congregation. }

- *Best for Women to pray at home as Prophet Muhammad (sa)'s advice to Umm Humayd was " She said: O Messenger of Allah, I love to pray with you. He said: "I know that you love to pray with me, but praying in your house is better for you than praying in your courtyard, & praying in your courtyard is better for you than praying in the mosque of your people, & praying in the mosque of your people is better for you than praying in my mosque." So she ordered that a prayer-place be built for her in the furthest & darkest part of her house, & she always prayed there until she met Allah . (Ahmed). Preference should be given to the house (for women) as long as not running out of time for Salah. If there is a danger of missing Salah then any suitable place to pray.*

- *Focus on our own selves rather than others, & avoid any debate specially related to Fiqh issues with anyone on the acts of worship.*
  Imam Qurtubi mentioned in Tafseer al-Qurtubi that *"It was said to Ibrahim bin Adham that why Dua not answered , he responded "Because you know Allah but you do not obey Him, & you know the Messenger but you do not follow his Sunnah, & you know the Quran but you do not act in accordance with it, & you eat from the blessings of Allah but you do not give thanks for them, & you know Paradise but you do not seek it, & you know Hell but you do not flee from it, & you know the shaytan but you do not fight him rather you agree with him, & you know death but you do not prepare for it, & you have buried the dead but you do not learn a lesson from that, &* ***you ignore your own faults & are preoccupied with other people's faults.*****"**

والله أعلم.

Responding to the Adhan & Immediate Dua after Adhan

Respond to the Adhan to repeat what the muadhdhin is saying , except when he says “حي على الصلاة or حي على الفلاح ” then we should say ‘لا حول ولا قوة إلا بالله’”
& then immidiately seek the following Dua & Salawat to the Prophet (ﷺ).

- ☐ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ
- ☐ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allah's Messenger (ﷺ) said: "*If anyone says when he hears the Adhan: 'O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad (ﷺ) the right of intercession and superiority, and send him (on the Day of Judgement) to the best and highest place in Paradise which You promised him', he will be assured of my intercession on the Day of Judgement.***”**

Dua between Adhan & Iqamah

Anas (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said: “Du’a is not rejected between the adhan and iqamah, so engage in du’a .”

- ☐ *{Do not loose the opportunity to make Dua between Adhan & Iqamah}*

Dua immediately after first takbeer:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَ

O Allah, distance me from my sins as you have distanced the east from the west, O Allah, cleanse me of my sins as a white garment is cleansed of dirt, O Allah, wash away my sins with water, ice & hail. (Bukhari)

&/or

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ

Glorious You are O Allah, & with Your praise, & blessed is Your Name, & exalted is Your majesty, & none has the right to be worshipped but You

Surah Fatihah With Khushu

[(Heart, mind & body having intimate conversation ONLY with Allah(swt)]

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

{According to Ibn Taymiyya, "*The correct view is that Basmallah is not to be recited out loud, although it is prescribed to recite it out loud if that serves a definite interest.(Al-Fatawa*} It is narrated in a Hadith-e-Qudsi that: Allah SWT says, "I have divided the prayer (Al-Fatihah) between Myself & my slave equally & My slave shall be granted what he asked for."

When the slave says

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

All praise is for Allah—Lord of all worlds

I will say, "My slave has praised Me."
When the slave says

ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

the Most Compassionate, Most Merciful

I will say, "My slave has extolled Me."
When the slave says

مَـٰلِكِ يَوْمِ ٱلدِّينِ

Master of the Day of Judgment.

I will say, "My slave has glorified Me."
When the slave says

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You ˹alone˺ we worship & You ˹alone˺ we ask for help

I will say, "This is divided between Me & My slavest."

This is actually "Ubodiyya" means utmost submission with humility & sincerity, & in a way taught by Prophet Muhammad (ﷺ). The collective aspect could be a more broader meaning such as (i) the individual person with all the body parts, dress he/she is wearing, body joints,heart,mind of the muslim, (ii) the group of muslims who come together only to worship Allah from their heart, mind & body , & (iii) to the muslims of all over the world who have turned to the Ka'bah to worship only Allah(swt) alone, like during Hajj or Umrah.

Ibn Taymiyyah has mentioned in his book "Majmooa Fatwa vol 10, that *"The heart is beset with two dangerous & destructive diseases & this verse serves as a cure forthem.*

Ibn Taymiyyah further said,*"You Alone we worship" represses ostentation (Riya) & "You Alone we ask for help" represses arrogance .*

When the servant says

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

Guide us to the straight path

I will say, "This is for My servant, & My servant will receive whatever they asked for".

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ

the Path of those You have blessed—not those You are displeased with, or those who are astray.

آمين

The Climax of surah al-Fatiha -> Aameen (Seeking with humility to Allah to accept)

Manners to say Aameen:

- Shaykh Abdullah ibn Baaz has mentioned in his book "Kaifiyyah Salat unNabi (ﷺ) that "*Imam & muslims praying behind him should say Aameen in the heart without any sound, when praying Sirri (in-audible) salah & say Aameen in audible voice when praying Jahri salah ".*
- Hafidh Salahuddin Yousuf mentioned in his book "Masnoon Namaz & daily Duas" that *"Abdullah ibn Zubair رضي الله عنه used to say Aameen loudly. He further quoted this Hadith. Abu Huraira reported: The Prophet (ﷺ), said, "When the Imam says Aameen, then say Aameen as the angels say Aameen. Whoever says Aameen when the angels do, his previous sins will be forgiven." Ṣaḥīḥ al-Bukhārī.*
- Mawlana Hafidh Salahuddin has further explained in his book about the manner how to say "Aameen" in the following points. " *People praying behind Imam should not say Aameen before the Imam as this is against the sunnah. They can say Ameen when Imam says Aameen. Also, Surah Fatiha is a Dua & specially the request slave is making to Allah(swt) that "Guide us to the straight path" so we must need to request to the creator by saying Aameen (to accept Dua) in a way which must reflect 'humility تواضع' showing slave is in need of that guidance from the creator & not to be disrespectful like shouting. This is a time to show utmost humility & servitude in saying Aameen in an audible voice rather than to show disrespect."*
- *Allah's Messenger (ﷺ) said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (&) Near to you & is with you. Abu Musa said that he had been behind him (the Prophet) & reciting: "There is neither might nor power but that of Allah." He (the Prophet), while addressing 'Abdullah b. Qais said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah b. Qais) said: Allah's Messenger, do it, of course. Thereupon he (the Prophet) said: Then recite: "There is no might & no power but that of Allah." (Bukhari). This Hadith was narrated by Abu Musa al-ashari whose real name was Abullah b. Qais & he was taught by Prophet Muhammad (sa). During the caliphate of Umar bin Khattab رضي الله عنه, Abu Musa Al-Ashari was sent as a Governor to the people of Basra & upon his arrival he addressed them "The Amir al-Mu'minin, Umar, has sent me to you to teach you the Book of your Lord & the Sunnah of His Prophet & to clean your streets for you." About Abu Musa alAshari, to whom the Prophet's grandson, al-Hasan (Radi-Allahu anhu) said:*

  "There was no rider who came to Basrah who was better for its people than he."

<u>During Ruku</u>

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glory to my Lord, the Exalted

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory is to you, O Allah & praise is yours. O Allah, forgive me

Or

سُبُّوحٌ، قُدُوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glory to you, Most Holy, Lord of the angels & the spirit

Or

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي، وَبَصَرِي وَمُخِّي، وَعَظْمِي، وَعَصَبِي

O Allah, it is for you that I bowed. To You I believe, and to You I submit, my hearing, my sight, my brain, my bones, and my nerves submit to You. (specially to say in Tahajjud sometimes

<u>After getting up from Ru'ku</u>

سَمِعَ اللهُ لِمَنْ حَمِدَه

("*Allah hears whoever praises Him*")

&/or

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

O our Lord! All the praises are for You, many good & blessed praises (Bukhari)

and/Or

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ "

Our Lord, to You is praise filling the heavens and the earth and filling whatever You wish after the people of praise and glory. The most worthy of what a servant said, and we are all Your servant. Oh God, there is no one who can prevent what You have given, nor can there be a giver of what You have withheld, The might of the mighty person will not benefit (man) against you.

<u>Dua in Sujood</u>

سُبْحَانَ رَبِّيَ الأَعْلَى

Glory be to my Lord most High (3 X Times)

and/or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

and/or

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

"O Allah, I seek refuge in Your Pleasure from Your Wrath & in Your Pardon from YourPunishment. & I seek refuge in You from You. I cannot praise You as much as You deserve to be praised; You are as You have praised Yourself."

- *[Ali bin Abi Talib رضي الله عنه has also mentioned that the Prophet (saws) used to make the above dua at the end of Witr.].*

Shaykh Ibn al-Uthaymeen (رحمه الله) in his explanation of Sharh Riyadh-us-Saliheen said regarding the above supplication: *"The meaning is that he would seek refuge with Allah, the Mighty & Sublime, with righteous actions against evil actions. This is because evil actions bring about anger & wrath whereas righteous actions necessitate pleasure. An entity is neutralized with its opposite & the opposite of wrath is pleasure, thus he sought protection in His pleasure against His wrath."*

and/or

اللهم اغفر لي ذنبي كله دقه وجله، وأوله وآخره، وعلانيته وسره

"O Allah! Forgive all my sins, the small & the great, first & the last, the open & the secret ." (Muslim)

<u>Dua to say between two Sujood</u>

(Approaching forgiveness with sincerity & Khushoo)

☐ اللّهُـمَّ اغْفِـرْ لي ، وَارْحَمْـني ، وَاهْدِنـي ، وَاجْبُرْنـي ، وَعافِنـي وَارْزُقْنـي وَارْفَعْـني

O Allah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance & raise my rank.

OR

رَبِّ اغْفِـرْ لي ، رَبِّ اغْفِـرْ لي

My Lord forgive me, My Lord forgive me.

Tashahhud:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All greetings, prayers, & good words are for Allah. Peace be upon you, O Prophet, & the mercy of Allah & His blessings. Peace be upon us & upon the righteous servants of Allah. I bear witness that there is no deity except Allah, & I bear witness that Muhammad is His servant & Messenger.

<u>Durood -e- Ibrahimi</u>

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.

Scholarly Recommendations for Supplications to say after Tashahhud in Salah :

- Abu Hurairah رضي الله عنه narrated: *Allah's Messenger (ﷺ) said: "When one of you finishes the (last) Tashahhud, he should seek refuge in Allah from four things by saying: 'O Allah I seek refuge in You against the punishment of Jahannam (Hell-fire), the punishment of the grave, the trial of life and death and the evil of the trial of Masih ad-Dajjal (Antichrist).'" [Agreed upon].*
- *It's mentioned in the Fatwas of Nur `Ala Al-Darb that The majority of scholars at the time of Tabieen held the view that the above Dua (supplication) falls under the category of stressed Sunnah. Imam Muslim pointed out: "It has reached me that the Scholar Tawus ibn Kaysan (who was the favourite student of Ibn Abbas (رضى الله عنه) & the teacher of Umar bin Abdul Aziz) that this Dua' is obligatory. Tawus is also reported to have ordered his son to repeat his Salah when he knew that he did not recite this Dua'. This indicates that such Dua is a stressed Sunnah, which the Mu'min should not miss in obligatory or voluntary Salah.*
- Ibn 'Abbas (رضى الله عنه) narrated that Prophet Muhammad *(ﷺ)* would teach them the Sahaba (رضي الله عنهم) the following du'a just as he would teach them a Surah from the Quran. He would instruct them to say:

☐ اللهم إني أعوذ بك من عذاب جهنم وعذاب القبر وأعوذ بك من فتنة المسيح الدجال وأعوذ بك من فتنة المحيا والممات

The Messenger (ﷺ) said: *'If one of you finishes from the last Tashahud; then he should seek refuge with Allah from four things.*

or

☐ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِ الدَّجَّالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

O Allah, I take refuge (protection) in You from the punishment of the grave, from the torment of the Fire, from the trials & tribulations of life & death & from the evil affliction of Al-Maseeh Ad-Dajjal; O Allah, I seek refuge with You from sin & debt. (Ibn Abbas: Sahih Muslim).

☐ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي، رَبَّنَا وَتَقَبَّلْ دُعَاءِ • رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ •

*"My Lord, make **me** an establisher of prayer, & [many] from **my descendants**. Our Lord, & accept my supplication. Our Lord, forgive **me** & **my parents** & **the believers** the Day the account is established -41- (Surah Ibrahim, Muslim) & Hafidh Salahuddin Yusuf recommendation to teach children this dua in addition to the 1st.*

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ

*"O Allah! I have considerably wronged myself. There is none to forgive the sins but **You**. So grant me pardon & have mercy on me. You are the Most Forgiving, the Most Compassionate." (Al-Bukhari & Muslim)*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*"Our Lord, grant us good in **this world** & good in **the Hereafter**, & protect us from the torment of **the Fire**." (Surah Baqarah verse 201)*

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Our lord, grant us from You mercy & facilitate for us right out of our affairs. (Surah Kahf verse 10)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

"O Allah, I seek refuge in you from a decline in your blessings, a change in the wellness you have provided, a sudden act of your wrath or major punishment, & all things displeasing to you." (Abdullah ibn Umar (رضى الله عنه) narrated, Sahih Muslim)

اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت

"*(O Allah! Forgive my former & latter sins, which I have done secretly & those which I have done openly, & that I have wronged others, & those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, & You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You.*" (Ali Bin Abi Talib, Muslim).

ADHKAR AFTER FARD SALAH

Immediate Adhkar while maintaining the Wudu (of Fardh salah) & remain at his praying place:

On the authority of Abu Huraira (رضي الله عنه) that Allah's Messenger (ﷺ) said, "*The angels keep on asking Allah's forgiveness for anyone of you, as long as he remain at his praying place & does not pass wind (Hadath). They say, 'O Allah! Forgive him, O Allah! be Merciful to him."*[Sahih al-Bukhari 445].

Ka'b bin 'Ujra (رضي الله عنه) narrated Allah's Messenger (ﷺ) as saying:" *There are certain utterances, the repeaters of which or the performers of which at the end of every obligatory prayer will never be caused disappointment: "Subhan Allah" thirty-three times," Alhamdulillah" thirty-three times, & "Allah o Akbar" thirty-four times.* [Muslim]

Adhkar after Fardh Salah & before Sunnah Salah to differentiate between Fardh & Sunnah:

It is important to differentiate between the fard & sunnah salat after one finishes the fard prayer with the intention & actions. One of the Sahabi of the Prophet (ﷺ) reports that the Prophet (ﷺ) prayed the dhuhr salah & right afterward a man stood up to pray sunnah. 'Umar saw him & told him: "Sit, the People of the Book were destroyed because they did not differentiate between their prayers." The Prophet said: "Well said, Ibn al-Khattab " (Ahmed).

MANNERS FOR ADHKAR & SUPPLICATIONS AFTER SALAH:

(Understanding of the righteous early generations)

آداب الأذكار والأدعية بعد الصلاة (فهم السلف الصالح)

When is the most appropriate time to do Adhkar after Salah?

- Hafidh Hajar Asqalani mentioned "*These Adhkar are to be done **immediately** after the obligatory prayers" [Fath ul-Bari (11/135)]*
- Shaykh al-Albani said after the Hadith of Ka'b: "*The Hadeeth clearly states that this Dhikr is only to be said **immediately** after the obligatory (Salaah)" [Silsilah as-Sahihah]*

How do these Adhkars & Supplications be performed (Loudly or Within himself)?

- *Shaykh al-Islam Ibn Taymiyah (رحمه الله) said: No one should raise his voice in recitation in such a way that he annoys others, such as other worshippers. [Majmoo' al-Fataawa].*
- *Umm-ul-Momineen Umm Salamah (رضى الله عنها) stated that he would stay after the prayer & she did not refer to any dhikr out loud, & I think he only stayed to recite some dhikr that was not said out loud.[Kitab al-Umm by Imam Ash-Shafi'i]*
- *Imam Ash-Shafi'i (رحمه الله)) explained the reason why Prophet Muhammad (صلى الله عليه وسلم) said sometimes in audible voice "Some reports say that dhikr was recited after the prayer, as I have described, & some say that he did not recite any dhikr after prayer My view is that the imam & the person praying behind him should remember Allah after they finish praying, but they should recite dhikr in a low voice unless he is a very qualified imam who is to be learned from, in which case he should recite in a loud voice until he thinks that it has been learned from him, then he should recite quietly, [Kitab al-Umm].*
- *'Abdullah ibn 'Umar (رضى الله عنه) narrated that the Prophet (صلى الله عليه وسلم)) observed i'tikaf & addressed the people, saying: "When one of you starts to pray, he is conversing with his Lord, so let each of you think of what he is saying to his Lord, & no one among you should raise his voice over anyone else when reciting in the prayer."* (Ahmad)

وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُن مِّنَ الْغَافِلِينَ

"And remember your Lord within yourself in humility & in fear without being apparent in speech - in the mornings & the evenings. And do not be among the heedless." (Quran 7:205) In Tafseer Ibn Katheer, it is mentioned Abu Musa al-ashari(رضى الله عنه) narrated Allah's Messenger (صلى الله عليه وسلم) said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (&) Near to you & is with you.*"*

Exception: Takbeerat al-Eid is an exception which has to be done in Loud voice.

Adhkar after Salah [along with few Mor/Eve Adhkar,remain mor/eve Adhkar are separate]

No. of Times	Adhkar بعد صلاة الفرض {with True Humility & Understanding}
3 X Times Each Salah 1 X Time Fajr/Maghrib.	أَسْتَغْفِرُ الله، سيد الاستغفار:
1 X Time Each Salah	اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ
10 X Times Fajr/Maghrib	لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ المراقبة القصيرة (Short Muraqabah)[In the same sitting position as salah & without changing sitting position of salah & without conversation] with conviction & focus.
1 X Time after Fajr	اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً وَعَمَلاً مُتَقَبَّلاً وإيماناً كاملاً وَحِفْظاً قَوِيّاً وَفَهْماً كَامِلاً وَعَقْلاً سَالِماً بِرَحْمَتِكَ يَا أَرْحَمَ ٱلرَّاحِمِينَ اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ
1XTime after Salah	اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ
1 X Time after Salah	آيَةَ الْكُرْسِيِّ
7 X times after Fajr/Asr 7 X times after Fajr/Maghrib	حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ اللهم أجرني من النار
1 X Time each Salah 1X Time each Salah	لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ، لا حول ولا قوة إلا بالله ، لاَ إِلَهَ إِلاَّ اللَّهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ ، لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ
1X time (Dhuhr/Asr/Isha) 3X times (Fajr/Maghrib)	سورة الإخلاص, سورة الفلق, سورة الناس
10x10x10 times or 33x33x34 times or 33x33x33 times & 1X Time	سبحان الله, الحمد لله, الله أكبر لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

SALAWAT Upon Prophet Muhammad صلى الله عليه وسلم

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۚ

Indeed, Allah showers His blessings upon the Prophet, & His angels pray for him. O believers! Invoke Allah's blessings upon him, & salute him with worthy greetings of peace. (Ahzab verse 56)

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلاَةً

"The closest of people to me on the Day of Qiyamah are those who sent the most blessings upon me." (Tirmidhi)

Anas رضي الله عنه narrated, The Messenger of Allah*(صلى الله عليه وسلم)* said ""Frequently Send Salutations To me On Friday During The Day & Night. Whoever Sends One Salutation To ME, ALLAH Will Send Ten To Him."

(Al-Bayhaqi in his Sunan, graded hasan in Saheehah)

{Send lot of Salutions to our dear Prophet *(صلى الله عليه وسلم) on Friday}*

DUROOD-E-IBRAHIMI

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send prayers upon Muhammad & upon the family of Muhammad just as You have sent prayers upon Ibrahim & upon the family of Ibrahim, verily You are the Praiseworthy, the Glorious. O Allah, bless Muhammad & the family of Muhammad just as You have blessed Ibrahim & the family of Ibrahim, verily You are the Praiseworthy, the Glorious.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send prayers upon Muhammad & upon his wives & offsprings, as thou did bless Ibrahim's family & grant favours to Muhammad's & his wives & offsprings as thou did grant favours to Ibrahim's family. Thou art indeed praiseworthy & glorias.

Sunnah Muakaddah or Sunnan al-Rawatib

Umm Habiba (رضي الله عنها) narrated Allah's Messenger (ﷺ) as saying: **“**A house will be built in Jannah, for anyone who prays in a day & a night twelve rak'ahs”; & she added: I have **Never abandoned** (observing them) since I heard it from the Messenger of Allah (ﷺ). (Sahih Muslim)

Imam Malik says: "It has reached me that the Prophet (ﷺ) said: '*(Try to) keep to the straight path although you won't be able to do so completely; & know that the best of your deeds is the salah, & only a (true) believer* ***preserves his Wudu***.'"(Muwatta Imam Malik)

Sunnah Muakaddah or Sunnan al-Rawatib cont.

The Messenger of Allah (ﷺ) said: '*Whoever persists in performing twelve Rak'ah from the Sunnah, a house will be built for him in Paradise: four before the Zuhr, two Rak'ah after Zuhr, two Rak'ah after Maghrib, two Rak'ah after the 'Isha' & two Rak'ah before Fajr*.'

The Messenger of Allah (ﷺ) said**:** "*The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also be recorded for him (as an increase). If it is not complete then Allah will say to His angels: 'Look & see whether you find any voluntary prayers for My slave, & take them to make up what is lacking from his obligatory prayers.' Then all his deeds will be reckoned in like manner."*

Abu Qatadah reported: Prophet (ﷺ) said *"There is no negligence in sleep. Negligence is only in wakefulness. So if one of you forgets a prayer or sleeps through it, then let him pray it when he remembers it & at its proper time the next day."* Shaykh Ibn 'Uthaymeen (رحمه الله) said*: "This includes both obligatory & nawafil prayers, & applies if a person missed it for a valid reason, e.g forgot, slept or was distracted. .That is, if he misses any of these regular Sunnah prayers, it is Sunnah for him to make them up, on condition that he has a valid excuse for missing them." [Majmoo' Fataawa wa Rasail]*
The Seerah of Prophet (ﷺ) indicates that he make up up for the Sunnah Salah only in exceptionally rare situations, Normally, he adhered to performing the Sunnah Salah at the prescribed times consistently as his usual practice. The Messenger of Allah,(ﷺ) said, "*Whoever innovates into this matter of ours that which does not belong to it, it will be rejected*." [Bukhari]

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ط {سورة الأحزاب 21}

"*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah & the Last Day & [who] remembers Allah often.*"

Narrated Ibn 'Umar: The Prophet ﷺ had said, "*Offer some of your prayers (Nawafil) at home, & do not take your houses as graves*".

- Imam An-Nawawi رحمه الله says: "T*he Prophet (ﷺ) encouraged one to offer nawafil in one's house because then the prayers are more private & will have less of a chance of being done for show & will be free from defects that vitiate good deeds. Furthermore, this will be a blessing for the house as mercy & angels will descend on it while Satan flees from it*." [Kitab al Adhkar]
- Shaykh Ibn Baaz wrote " *There is no objection to performing these Rawatib & Witr prayers in the masjid, but it is better to perform it at home & safe-guarding these Rakaat (12) can be the means to admission to Jannah "* [Kaifiyat-u-Satalt-un-Nabi (ﷺ)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، واغفر لنا ولوالدينا ولجميع المسلمين، الأحياء منهم والميتين برحمتك يا أرحم الراحمين

No. of Raka'a	**<u>Teachings from the Seerah related to Sunan al Rawatib</u>**
Fajr (2 Raka'a) Sunnah Moaekadah, before Fardh Aishah (رضي الله عنها) reported: The Prophet (ﷺ) said, "The two Rak'ah before the dawn (Fajr) prayer are better than this world & all it contains".	☐ 2 short Ra'ka & recite after Fatiha سورة الكافرون in the 1st & ☐ سُورَة الإخلَاص in the 2nd. (Knowing Allah & Believing Allah). Hafsah (رضي الله عنه)reports: "The Prophet (ﷺ) would pray the two rak'at of fajr before the dawn in my house & he would make it very quick." Naf'i states: "Abdullah Ibn 'Umar would also make it very quickly." ☐ Dua to recite when walking to the masjid. اللّهُمَّ اجْعَلْ في قَلْبي نورا ، وَفي لِساني نورا، وَاجْعَلْ في سَمْعي نورا، وَاجْعَلْ في بَصَري نورا، وَاجْعَلْ مِنْ خَلْفي نورا، وَمِنْ أمامي نورا، وَاجْعَلْ مِنْ فَوْقي نورا ، وَمِن تَحْتي نورا .اللّهُمَّ أَعْطِني نورا ☐ Saying when waiting, st&ing up for fard salah specially Friday. سبحان الله و الحمدلله و لاالہ الاالله و الله اكبر Then أَسْتَغْفِرُ اللهَ الَّذِي لا إِلَهَ إلا هُوَ الحَيُّ القَيُّومُ وَأَتُوبُ إِلَيهِ ☐ Make Supplications between Azan & Iqamah. ☐ Supplications at the time of Iqamah.(Kitab al-Umm).
Dhuhr (4 Raka'a) before Fardh & (2 Raka'a) after Adhkar of Fardh Salah	☐ Aishah said: "The Prophet (ﷺ) never left praying 4 rak'at before zuhr….." ☐ 2 Ra'ka after the Adhkar of Fardh Salah.
Asr (0)	No Sunnan al-Rawatib has been reported for Asr
Maghrib (2 Raka'a) after the Adhkar of Fardh Salah.	☐ 2 short Ra'ka & recite after Fatiha سورة الكافرون in the 1st & سُورَة الإخلَاص in the 2nd. (Knowing Allah & Believing Allah). ☐ Umme-Habibah mentioned most frequent Dua of the prophet & Imam Nawawi recommended in Kitab al- Adhkar to seek يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ ***"O Changer of the hearts, make my heart firm upon Your religion"*** **Note: This is specially important in the times we are living (End Times) as Prophet** (ﷺ) mentioned that ""Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning…"
Isha (2 Raka'a) after the Adhkar of Fardh Salah.	☐ 2 Rak'a after the Adhkar of Fard Salah of Isha. ☐ Abu Barzah (May Allah be pleased with him) said: *The Messenger of Allah ﷺ disliked going to bed before the 'Isha' (night) prayer & engaging in speech after Isha*". The life of the Prophet shows that most of his life he sleeps after Isha but sometimes makes some exceptions for family & very close companions. Aisha (رضي الله عنها)mentioned, "Prophet (ﷺ)used to sleep early at night, & get up in its last part to pray (Tahajjud)

Salat al Kasuf (Eclipses are signs from Allah by means of which Allah warns) 2 Ra'ka or 4 Ra'ka. Ibn Abbas narrated " *Prophet (ﷺ) offered the eclipse prayer & stood for a long period equal to the period in which one could recite Surat-al-Baqar*a[Bukhari] Ammar said, Messenger of Allah (ﷺ) as saying: "*The lengthening of prayer by a man & the shortness of the sermon is the sign of his underst&ing (of faith). So lengthen the prayer & shorten the sermon, for there is charm (in precise) expression*." [Muslim] Attending a Sermon after Salah is a non-obligation according to almost consensus of the Scholars.	☐ Not to abandon Salat al Kasuf without any valid excuse, sermon after the prayer is non-obligation. ☐ Give Sadaqah after Salat al kasuf & lot of Astaghfar. Abu Musa رضي الله عنه said: , & the Prophet (ﷺ) said " *The sun eclipsed & the Prophet (ﷺ) got up, having anxiety that it might be the Hour . He went to the Masjid & offered the prayer with the longest Qiyam, bowing & prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid of them. So when you see anything thereof, proceed to remember Allah, invoke Him & ask for His forgiveness*." [Bukhari & Muslim] Narrated Asma' bint Abu Bakr رضي الله عنه "*I came to ' Aisha (رضي الله عنها)during the solar eclipse. The people were st&ing (offering prayer) & she too, was st&ing & offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her h& & said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Apostle finished (the prayer), he glorified & praised Allah & said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise & Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, & we responded to him (accepted his teachings) & believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something & so I said the same.' [Bukhari]*

Salat ul Istisqa صلاة الاستسقاء (for natural Rain). إِنَّ ٱللَّهَ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِي ٱلْأَرْحَامِ Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down Rain, & He Who knows what is in the wombs. (Quran:31:34) قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَيْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِىْ ضَلٰلٍ مُّبِيْنٍ (67:29) Say to them: "He is Merciful, & it is in Him that we believe, & it is in Him that we put all our trust.[39] Soon will you know who is in manifest error." قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ (67:30) Say to them: "Did you even consider: if all the water that you have (in the wells) were to sink down into the depths of the earth, who will produce for you clear, flowing water?	☐ Pray Salatul istisqa, humbly that we are in dire need of Allah(swt). Attending a Sermon after the prayer is non-obligation according to scholars. اَللَّهُمَّ أَغِثْنَا, اَللَّهُمَّ أَغِثْنَا, اَللَّهُمَّ أَغِثْنَا *"O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain"* "O Allah, (make it) a beneficial rain" اَللَّهُمَّ صَيِّبًا نَافِعًا ☐ If possible Sadaqah for Water where there is a drought.Water well can be a Sadqah Jariyah. ☐ Not to waste Water Resources provided by Allah(swt). • Sa'd ibn 'Ubadah reported: I said, "O Messenger of Allah, my mother has died. Shall I give charity on her behalf?" The Prophet (ﷺ), said, "**Yes**." I said, "Which charity is best?" The Prophet (ﷺ) said, "**A** drink of water." • We must realize we are living in the End times when artificial rain has been used to control water resources through technology like "Cloud seeding". • In a Hadith The Prophet (ﷺ) said "....*And He (Dajjal) will command the sky to rain & it'll rain…*" (Sunan Ibn Majah). • The 1st Salatul Istisqa was lead by our Prophet (ﷺ) when Madinah was under drought..Our Prophet (ﷺ) prayed by raising his h&s making supplication humbly which resulted the rain. • We should reflect Surah Mulk (versus 29-30) to reaffirm our reliance on Allah(swt) instead of relying on those who are trying to control rain artificially.& they will not be able to do it . The Commonwealth Institute of Science & Industry stated in a report:" *It is impossible to end drought by creating rain artificially". At this time China & some others are trying to control rain by cloud seeding.*
Salat Taraweeh (Ramadan) Unit of 2 but no fixed ra'ka (20 or 10 or 8) .	☐ Not to miss Salah without valid excuse .There is no sermon before, during or after Taraweeh reported from the teachings of the Prophet (ﷺ). ☐ Can be prayed anywhere Masjid/home/etc

Salat of Eid al- Fitr (wajib,Sunnah Muakaddah) Sermon after Salah (non-obligation)	☐ Make sure to pay Sadaqat ul Fitr before Eid Salah or preferably a few days before the End of Ramadan (extremely poor people are Exempt). ☐ Before going for Eid Ul-Fitr, we should eat something so that to differentiate from fasting , wear the best clothes & perfume (men only) if possible. ☐ Saying Eid Takbeerat in an audible voice. ☐ Sunnah to recite Surah Qaf or al-Ala in 1st & Surah Qamar or al-Ghashiya in the 2nd. ☐ Eid Salah is Wajib/Fard/Sunnah Muakeddah & should not be missed without a valid excuse based on scholars. However Eid sermon after Salah , is non-obligation according to the consensus of Scholars as this sermon is not the same as Friday. (Abdullah ibn As-Sa'ib, who said: "I witnessed `Eid with the Messenger of Allah (ﷺ) , & when he finished the prayer, he said: 'We will give a sermon, so whoever wishes to sit for the sermon may sit, & whoever wishes to leave may leave.'"(Abu Dawud). ☐ Choosing different ways from going to Salah & coming back.
Salat Eid -ul- Adha (wajib, Sunnah Muakaddah) Sermon after Salah (non-obligation).	☐ Before going for Eid ul-Adha, sunnah is not to eat before Salah.(unless a valid excuse like desperate need). ☐ Saying Eid Takbirat in an audible voice. ☐ Eid ul Adha prayer is Wajib/Sunnah Muakadah among different scholars & should not be missed without a valid excuse. However Eid sermon is non-obligation according to the consensus of Scholars as this sermon after Salah is not the same as Friday. (Abdullah ibn As-Sa'ib, who said: "I witnessed `Eid with the Messenger of Allah (ﷺ) , & when he finished the prayer, he said: 'We will give a sermon, so whoever wishes to sit for the sermon may sit, & whoever wishes to leave may leave.'"(Abu Dawud). ☐ The most important act right after the Eid ul Adha prayer is to perform the sacrifice with Taqwa, however it can be done within the day of Eid ul Adha & the days of Tashreeq.

Selected Morning & Evening Adhkar & Supplications

يٰـاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا اللّٰهَ ذِكْرًا كَثِيْرًا ۙ وَّ سَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا (سورة الأحزاب 42;41

"*Believers, remember Allah very often; & glorify Him morning & evening*".

وَٱذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْآصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ

(سورة الأعراف 205)

"And Remember your Lord within yourself (inwardly) with humility & fear & without raising your voice, in the Mornings & Evenings & do not be one of the heedless."

- *"And Remember your Lord"* means Dua & Adhkar.
- *"Within yourself (inwardly)"* means from the heart (without show off).
- *"With humility"* means we can comprehend by acknowledging that we are sinful & are deficient & in need of the spiritual nutrition (Dhikr & Dua) from Allah who is perfect in all its names & attributes.
- *"With Fear "* means we need to have fear of Allah(swt) by obeying & remembering him always & not harming any creation of Allah i.e humans, animals, plants & environment.
- "Without raising your voice" means heart with presence of mind , only then we can have the ability to self-reflect rather than just raise our voice.I
- *"Mornings & Evenings"* highlights the transition of times. Mornings means between Fajr & Duha, signifies the change of time appearing on the horizon (sunrise) & Evening means between Asr & Maghrib , when the sun's position continues declining towards the time of twilight(End times of the day when sun begins to set) . End times,we are living, it's important that we comprehend that time is about to change & protect our faith by engaging in Dhikr & Dua. Allah's messenger (ﷺ) has said "Hasten to do good deeds (before turbulent times which would be like a part of the darknight.During that period a man would be a Muslim in the morning & an unbeliever in the evening or he would be a believer in the evening & an unbeliever in the morning, & even trading his faith for worldly (materialism) gains." (Muslim).
- *"Do not be one of the heedless.'* could be reflected in a way, that the times which is about to change, larger part of society is heedless to Allah(swt) & engages with materialism so we needs not to be one of those heedless & be consistent in Dhikr & Dua.Messenger of Allah (ﷺ) said**:**"*People are like a hundred camels; you can hardly find one worth riding among them*." (Ibn Majah).

Manners to perform Adhkar & Supplications during Morning & Evening

{آداب الأذكار والأدعية في الصباح والمساء}

- Allah's messenger (ﷺ) has said "*the most beloved deeds to Allah are those which are consistent, even if they are few*" (Bukhārī). {We need to be consistent in Adhkar & Dua} Ibn Kathir has advised " *Wear the coat of Adhkar so it can protect you from the evil of humans & jinn. And cover your souls with istighfar so it can erase the sins of the night & day*."
- In the Two Sahihs, it is recorded that Abu Musa Al-Ash`ari said, "The people raised their voices with Du`a' (invoking Allah) while travelling. The Prophet (ﷺ) said to them,

يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِه

"*(O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.)" These texts encourage the servants to invoke Allah in Dhikr often, especially in the mornings & afternoons, so that they are not among those who neglect remembering Him*."

- It's important to be self-focused during morning and evening Adhkar & Supplications Ibn Qayyim has mentioned "*The morning & evening Adhkar play the role of a shield; the thicker it is, the more it's owner is protected. Rather, its strength can reach to such an extent that the arrow shot at it will bounce back to effect the one who shot it*"

Ibn Qayyim spoke about the power of Surah Al-Falaq & Surah An-Nas as follows: "The effectiveness of these surahs is great to repel magic, evil eye, & the rest of the evils & the need for a slave to seek Allah's protection from these two surahs is greater than his need for self, eating, drinking, & wearing dress" (Al-Fawaid, 2/426).

سورة الإخلاص, سورة الفلق, سورة الناس (Tirmidhi, 3 x Times Mor/ Eve)

بِسْمِ اللهِ الَّذِيْ لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلا فِي الْسَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, & He is the All-Hearing & All- Knowing.
(Tirmidhi, 3 X times Mor & Eve)

أَعـوذُ بِكَلِمـاتِ اللّهِ التّـامّـاتِ مِنْ شَـرِّ ما خَلَـق

I seek refuge in the Perfect Words of Allah from the evil of what He has created. (Muslim, 3 X Times Mor/Eve)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ

'*O Allah! I seek Refuge with Your Perfect Words from every devil & from poisonous creature & from every evil, harmful, envious eye* (Bukhari)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالمُعَافاةَ فِي الدُّنْيَا وَالآخِرَةِ .اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالمُعَافاةَ فِي دِينِي وَدُنْيَايَ ، وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

"O Allah, I seek Your forgiveness, Your well-being, & Your protection from all difficulties in this world & the next. O Allah, I seek Your forgiveness & Your protection in my religion, in my worldly affairs, in my family & in my wealth. O Allah, conceal my secrets & preserve me from anguish. O Allah, guard me from what is in front of me & behind me, from my left, & from my right, & from above me. I seek refuge in Your Greatness from being struck down from beneath me. "

رَضيـتُ بِاللهِ رَبَّـاً وَبِالإسْلامِ ديـناً وَبِمُحَـمَّدٍ نَبِيّـاً

"*I am pleased with Allah as my Lord, with Islam as my religion, & with Muhammad* (صلى الله عليه وسلم)*) as my Prophet."*

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

"*O Ever Living One, O Sustainer of all, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (Nasai, 3 X Times Mor/Eve)* .

{The Prophet (صلى الله عليه وسلم) is reported to have taught his daughter Fatimah (رضى الله عنها) to recite above Dua.}

If anyone says **7** times in the Mor/Eve (following), Allah will remove anything that grieves him.

حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Allah is sufficient for me. There is none worthy of worship but Him. I have placed my trust in Him. He is the Lord of the Mighty throne". (Hadith: Abu Dawud, ref:Surah-Taubah)

اللهم فاطر السماوات والأرض عالم الغيب والشهادة، لا إله إلا أنت رب كل شيء ومليكه، أعوذ بك من شر نفسي ومن شر الشيطان وشركه وأن أقترف على نفسي سوءا أو أجره إلى مسلم

"O Allah, Creator of the heavens and the earth, knower of the unseen and the seen, there is none worthy of worship but You, Lord and sovereign of all things, I seek refuge in You from the evil of my own self and from the evil of the Shaytan and his encouragement of shirk, and from causing any harm to myself or any Muslim"

[Recites in the ***morning*** *& in the* ***evening*** *(these words): 100 X times]*

سبحان الله وبحمده، أستغفر الله، وأتوب إليه

Syed ul Istaghfar (1 time morning/evening).

اللّٰهُمَّ أَنْتَ رَبِّي، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِيْ وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِيْ، فَاغْفِرْ لِيْ، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّاأَنْتَ۔

"There is no true God except you, you have created me and I am your slave, and I hold to your convenant as far as I can. I acknowledge the favours that you have bestowed upon me.and I confess my sins. Pardon me , for none but you has the power to pardon"

اللَّهمَّ عافِني في بَدَني، اللَّهمَّ عافِني في سَمْعي، اللَّهمَّ عافِني في بَصَري، لا إلهَ إلَّا أنتَ. اللّهُـمَّ إِنّـي أَعـوذُبِكَ مِنَ الْكُـفر ، وَالفَـقْر ، وَأَعـوذُبِكَ مِنْ عَذابِ القَـبْر ، لا إلهَ إلاّ أَنْـتَ.

O Allah, grant me well-being in my body. O Allah, grant me well-being in my hearing. O Allah, grant me well-being in my sight. There is none worthy of worship but You. O Allah , I seek refuge in You from disbelief & poverty & I seek refuge in You from the punishment of the grave . There is none worthy of worship but You. (Recite 3 X times, Abu Dawud)

أَصْبَحْنَا وَأَصْبَحَ [**أمسينا** وَامْسَى] الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِيْ هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوْذُ بِكَ مِنْ عَذَابٍ فِيْ النَّارِ وَعَذَابٍ فِيْ الْقَبْرِ

We have reached the morning/evening & at this very time unto Allah belongs all kingdom, & all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty & praise & He is over all things omnipotent. My Lord, I ask You for the good of this day & the good of what follows it & I take refuge in You from the evil of this day & the evil of what follows it. My Lord, I take refuge in You from laziness & senility. My Lord, I take refuge in You from torment in the Fire & punishment in the grave. [Muslim]

اللَّهُمَّ لاَ سَهْلَ إِلاَّ مَا جَعَلْتَهُ سَهْلاً وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلاً

"O Allah, there is nothing easy except what You make easy. And you make difficulty easy if you want."[Hisn alMuslim] {This is authentic Dua, however does not necasariy seek in the morning & evenings & instead can be read anytime in case of any difficulty]

Recite **Durood-e-Ibrahimi**

Conclude other supplications with Durood after or before /Morning/Evenings/day/ lot on Friday.

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send prayers upon Muhammad & upon the family of Muhammad just as You have sent prayers upon Ibrahim & upon the family of Ibrahim, verily You are the Praiseworthy, the Glorious. O Allah, bless Muhammad & the family of Muhammad just as You have blessed Ibrahim & the family of Ibrahim, verily You are the Praiseworthy, the Glorious.

DAY of FRIDAY

يوم الجمعة

Abu Huraira reported: The Messenger of Allah (ﷺ), said, "*The best day on which the sun has risen is Friday. Adam was created on Friday and on it he entered Paradise and on it he was expelled from therein. The Hour will not be established but on Friday.*" {Muslim}[The exact time of the hour is known to Allah (swt) only, however This is as best as we get to know when the hour is established other than the minor & major signs]

Abdullah bin Amr narrated that: The Messenger of Allah said: "*No Muslim dies on the day of Friday, nor the night of Friday, except that Allah protects him from the trials of the grave.*" [Tirmidhi] { Scholars differed in the logical understanding but agreed that it's upto Allah(swt) to whoever Allah would like to forgive or punish. We are between hope and fear and needing Allah(swt)'s mercy in the grave , May Allah(swt) forgive us, protect us and shower his mercy upon us. }

Abu Huraira reported: The Messenger of Allah, (ﷺ), mentioned the day of Friday and he said, "*In it is an hour (moment/s & not necessarily 60 minutes hour) in which no Muslim stands to pray and ask Allah for something but that he will be given it," and he indicated with his hand that the time is very short.* [Bukhari & Muslim]

RECOMMENDED (Sunnah) ACTS OF FRIDAY

- Sunnah to recite Surah Sajdah in the 1st & Surah Insan in the 2nd ra'ka of Fajr Fard Salah.[Imam Nawawi, Kitab al-adhkar].
- Taking a Bath on the day of Friday is a Sunnah.
- If possible do some Sadqah like in Masjid or anywhere with a good heart.
- Leave any business stuff when Adhan is called . Allah (swt) says in the Quran:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُون

"*O you who believe! When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the **Dhikr of Allah** & leave off business. That is better for you if you did but know* "

It's mentioned in the book that Scholar has written, "*This is sufficient to prove that the Holy Qur'an has used the word 'Dhikr' for the Khutbah. Dhikr means 'recitation of the name of Allah' as against 'Tadhkir' which means 'giving advice', 'to educate' or 'to admonish'. This is a clear indication from the Holy Qur'an that the basic purpose of Khutbah is Dhikr & not the Tadhkir & that it is a part of the worship rather than being a normal lecture."* [Book:The Language of the Friday Khutbah].

Scholar further mentioned "*Sayyidna Uthman رضي الله عنه delivered his first Khutbah (after he assumed the charge of Khilafat) exactly in this fashion & did not say a single word for the purpose of preaching. Still his Khutbah was held as valid. It was in the presence of the Sahabah رضي الله عنهم but no one from them challenged the validity of such a Khutbah. This is again a clear proof of the fact that the basic purpose of the Khutbah is Dhikr & not Tadhkir. Being a part of the Jumu'ah prayer, it is a form of worship & not basically a method of preaching & education.*" [Book: The Language of the Friday Khutbah]

Imam Nawawi has mentioned "*You should understand that every dhikr that may be recited on days other than Friday may be recited on Friday too, & it is more encouraged to remember Allah a great deal on this day than on other days*." (Al-Adhkar).

- Aws ibn Aws said: The Messenger of Allah (ﷺ) said: "One of the best of your days is Friday. On it Adam was created, on it he died, on it the Trumpet will be blown & on it all creatures will swoon. So send lot of blessings will be shown to me."They said: O Messenger of Allah, how will our blessings be shown to you when you will have disintegrated? He said, "Allah, has forbidden the earth to consume the bodies of the Prophets." [Sunan Ibn Majah]". It's important to send blessings on the prophets all the days specially more on Friday & to follow the Sunnah.
- Al-Hattab (famous Jurist) mentioned "*it is a condition for the validity of Jumu'ah prayer that both the Khutbahs are followed immediately by Salah, & that both of them are*

delivered in Arabic, even though the people are non-Arabs who do not underst& Arabic". [Jawahir-al-iklil]

- Hunmbali Jurist & Researcher Shaykh Mansur al-Buhuti mentioned "*And the Khutbah is not valid if it is delivered in any language other than Arabic when somebody is able to deliver it in Arabic. It is like the recitation of the Holy Qur'an (in prayer) which cannot be done in a non Arab language. However, the Khutbah in any other language is valid only if nobody can deliver it in Arabic. Nevertheless, the recitation of the Holy Qur'an (as a part of the Khutbah) is not valid except in Arabic. If somebody cannot recite in Arabic, it is obligatory on him to recite a Dhikr instead of a verse of the Holy Qur'an, like in Salah (the person who cannot recite the Qur'anic verses is required to make Dhikr)*." [Kashshaf al-Qina al Matn-al-Iqna].
- 'Umar *radiallahu 'anhu*, he said: "*Learn Arabic for it is part of your Religion, & learn how the estate of the deceased should be divided (fara'id) for these are part of your Religion." [Iqtida' as-Sirat al-Mustaqim (2/207)]*
- *Uqbah ibn 'Amir al-Juhani said*: "*There are three times at which the Messenger of Allah (peace & blessings of Allah be upon him) forbade us to pray or to bury our dead: when the sun has clearly started to rise until it is fully risen, when it is directly overhead at midday until it has passed its zenith, & when the sun starts to set until it has fully set*." [Muslim]
- All major school of thoughts except with some exceptions in Hanbali school agree that if Jummah Khutbah considers part of the salah then it has to be started when forbidden time (sun passed its zenith) is over, however even in Hanbali school which allows that Arabic Khutbah can start even before sun passed it's zenith for some reasons, advises that it is better to be on the safe side & start the Adhan, followed Khutbah & Salah in prescribed times (when Dhuhr time begun) & not in forbidden times to avoid division in the muslim Ummah.
- Abu Huraira narrated **"***Do not single out the night of Friday for qiyam al-layl, & do not single out the day of Friday for fasting, unless that is part of the habitual fasting of any one of you***."** Scholars mentioned that It's forbidden to single out Friday for fasting because Friday is a day of taking bath, *du'a***,** dhikr, worship & earning livelihood after the Salat ul Jumma.
- Salman reported: The Prophet, peace & blessings be upon him, said, "**Whoever performs ablution well in his home & then comes to the mosque, he is the guest of Allah, & it is a duty upon the Host to honor his guest.**"[Imam Syuti graded as Sahih]. Khutbah is a Dhikr which should be a nourishment to the soul of every muslim (both attendees & the Khateeb). It's very very sad that based on our observance as an attendee of more than 54 years & also delivering khutbah for a few years, that the quality of Khutbah both in terms of attendees & the Khateeb has gone down. It should only be a Dhikr of Allah(swt). Sometimes, there are faults on part of attendees to not paying attention & instead creating disturbances & sometimes Khutba (mostly long) is used as a tool to target muslims & brand them as Kafir , disgrace them, shame them in public (instead of sorting out matters 1-1) & Khateeb becomes a tool to viciously use against individual muslims. Sometimes ruling political parties especially in muslims countries use Khutbah as a tool to abuse, belittle the opposition political party & Khateeb obliging them to target others using religious text. We must realize that both Khateeb & attendees are in the state of Wudu & Dhikr & can not use the Mimbar & place of worship or any

place for some other agenda except to worship Allah(swt). There are some Khateeb & attendees who deliver Khutbah & attend Khutbah following the Sunnah of the Prophet (ﷺ) which benefits the Ummah even in the End times..

- Prophet (ﷺ) “Whoever neglects 3 Jummah, Allah will place a seal on his heart.” So based on this Hadith , we (both Khateeb & attendees) should not neglect Jumma Khutbah & Salah & pay attention to the Khutbah & Salat.The exceptions are Women, sick people, travelers or someone who is in some emergency.
- Ammar delivered to us the sermon. It was short & eloquent. When he (, Ammir) descended (from the pulpit) we said to him: 0 Abd al-Yaqzn, you have delivered a short & eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (ﷺ) as saying: “*The lengthening of prayer by a man & the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer & shorten the sermon, for there is charm (in precise) expression*.”[Muslim 869]
- Narrated `Abdullah “The best talk (speech) is Allah's Book 'Qur'an), & the best way is the way of Muhammad, & the worst matters are the heresies (those new things which are introduced into the religion); & whatever you have been promised will surely come to pass, & you cannot escape. “.[Bukhari].
- Amra daughter of Abd al-Rahman reported on the authority of the sister of Amra:” I memorised (surah) "Qaf, by the glorious Qur'an" from the mouth of the Messenger of Allah (ﷺ) on Friday for he recited it on the pulpit on every Friday”. [Muslim] Ibn Katheer (رحمه الله) said:”*The Messenger of Allah (ﷺ) would recite this surah in large gatherings, such as Eid & Jumu‘ah, because it includes mention of the beginning of creation, the resurrection, the standing & the reckoning, paradise & hell, reward & punishment, encouragement & deterrent.”*
- On the authority of Adi ibn Hatim, a man recited a sermon Messenger of Allah (ﷺ) & said, “Whoever obeys Allah & His Messenger, he has been guided, & whoever disobeys them, he has gone astray.” The Messenger of Allah (ﷺ) said, “You are not a good speaker.” Say, “Whoever disobeys Allah & His Messenger, he has gone astray.” Ibn Numayr said, “He has gone astray.[Muslim 870].
- Shaykh Albani has written in his book “ *It is obligatory for the people of knowledge to discharge their duties , they should explain the Ummah what the Messenger of Allah (ﷺ) has said about the bitter trials of Dajjal & Jesus killing him*” [The Dajjal & the descending of Jesus By Sh.Albani]
- It’s very important to learn, understand, recite & memorize Surah Kahf (minimum 1st 10 & last 10 ayats). It’s also very important to recite Surah Kahf (full) on Friday.Al-Hafiz Abu Bakr Al-Bayhaqi also recorded it in his Sunan from Al-Hakim Messenger of Allah ﷺ said: “(Whoever recites Surah Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection. Abu-Darda' (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)." In another narration, the Messenger of Allah (ﷺ) said: "(Whoever commits to memory) the last ten Ayat of Surah Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)." [Riyad as-Salihin]

- Ibn Masood mentioned “al-Kahf, Maryam, Ta-Ha & al-Anbiya’: “They are among the best and earliest and they are among the first I received” { means memorized first},
- *Sunnah is to recite Surah al-Jumma or al-Ala in the 1st Ra’ka & al-M*unafiqoon or al-Insan in the 2nd in the Friday Salah.. [Imam Nawawi, Kitab al-Adhkar]
- It is mustaḥabb to make du‘ā’ (including Durood) in abundance all day on Friday, from the breaking of the dawn until the setting of the sun, hoping to coincide with the moment of acceptance.[Kitab al Adhkar] Scholars highly recommend making Dua related to forgiveness, Durood , protection from the punishment in the grave, protection from the hell fire, Fitnah of Dajjal & trials of life & death. There are different opinions about the timing when there is more chance that Dua accepted on Friday. The 4 most crucial times according to Scholars (Allah knows the best) are
    1) Between the time the Imam sits on the minbar during Jummah Khutbah. &
    2) the time in the 2nd (final) Ra’ka of Jummah prayer before Salam after Durood. &
    3) When Imam says the salām to end the ṣalāh of Jumma. & Between Asr & Maghrib time (along with Evening Adhkar)

TRAVEL

\`Abdullah bin \`Umar said, "*Allah's Messenger (ﷺ) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler." Ibn \`Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.*"(Bukhari), [Practice Zuhd concerning this world]

Pre-Travel:

- ☐ *"Once one is certain about travelling, he should strive to accomplish certain things, He should draw up a will & he should have the will witnessed. He should seek pardon from all those with whom he has had dealings or relationships. He should seek the pleasure of his parents, teachers, & mentors. He should repent to Allah & ask for His forgiveness for all sins & transgressions. He should beseech Allah for His help on the journey." [Will, seeking forgiveness, repentance, reliance on Allah(swt)]* **(Kitab al-Adhkar, Imam Nawawi's advice)**
- ☐ *"One should also strive to learn what will be required on the journey. If going for Hajj or 'Umrah,one should learn the relevant rituals & take a book about it with him. Even if one knows the rituals one should still take a book with him. If a person is devoted to the worship of Allah , travelling in order to seclude himself from people , he should learn what he requires about matters of his religion"* **(Kitab al-Adhkar, Imam Nawawi's advice).**
- ☐ *"When intending to leave home,to perform two Rak'ah of Salah, based on the Hadith of Muqattam ibn Miqdam رضي الله عنه, who reported that Prophet said "No-one has left his family with anything better than two rak'ah that he performed among them when he intends to travel"*[At-Tabarani] **(Kitab al-Adhkar, Ibn Hajar mentioned some weakness in this chain but raised to Hasan because of supporting evidence)**
- ☐ "Whoever wants to travel & fears an enemy or loneliness should recite Surah Quraish, for it is security from all evil" **(Kitab al-Adhkar, Imam Abu al-Qasim al-Rafi'i's advice)**

About to go to a Journey:

☐ Any one who about to travel on a Journey should say to those who he leave behind

أَسْتَوْدِعُكَ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

- It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) gave me a send-off & said: 'I *leave you in the care of Allah's , Who does not allow anything entrusted to him to be lost.*'" [Kitab al-Adhkar Imam Nawawi, Sunan Ibn Majah 2825]

☐ The resident bidding farewell to the one who is travelling.

\أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

When Prophet (ﷺ) bid farewell he said " *I entrust your religion, your trusts & the conclusions of your Deeds to Allah (swt)*. [Kitab al-Adhkar Imam Nawawi, Sunnan Abu Dawud]]

☐ رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَـٰنًا نَّصِيرًا

My Lord! Grant me an honourable entrance & an honourable exit1 & give me a supporting authority from Yourself. (Isra 80)

☐ Abu Hurairah [may Allah be pleased with him] narrated that **:** A man said: "O Messenger of Allah (ﷺ), I intend to travel, so advise me." He said, "Hold fast to the **Taqwa of Allah**, & (say the) **Takbir** (Allah o Akbar) upon every elevated place." So when the man turned away he said:

اللَّهُمَّ اطْوِ لَهُ الأَرْضَ وَهَوِّنْ عَلَيْهِ السَّفَرَ

"O Allah make near for him the distance, & ease for him the journey"

Leaving the house:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللهِ لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ

In the name of Allah, I trust in Allah; there is no might & no power but in Allah (Abu Dawud)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ، أَوْ أُضَلَّ، أَوْ أَزِلَّ، أَوْ أُزَلَّ، أَوْ أَظْلِمَ، أَوْ أُظْلَمَ، أَوْ أَجْهَلَ، أَوْ يُجْهَلَ عَلَيَّ

O Allah, I seek refuge in You lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I abuse others or be abused, & lest I behave foolishly or meet with the foolishness of others. (Tirmidhi)

Starting Journey/Mounting the Ride

الله أكبر(3)

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفْرِنَا هَذَا الْبِرَّ وَالتَّقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ [آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ]

“ Glory be to him Who subdued for us this (ride) & we could not ourselves accomplish it , & we are going to return to our Lord. O Allah, we seek virtue & piety from Allah in this journey of ours & the deed with which you will be pleased with us. O Allah, make this journey easy for us, & fold up its distance . O Allah, You are (our) companion during the journey, & guardian of (our) family. O Allah, I seek protection from hardship of the journey, gloomy outlook, & from any evil changes in property & family when on return.” When return should say the same & add “Returning,repenting,worshipping,praising our Lord”. [Ibn Umar, Muslim]

Starting Journey:

بِسْمِ اللهِ، مَجْرَاهَا وَمُرْسَاهَا، إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

In the name of Allah, whether it moves or is at rest. For my Lord is, Indeed, All-Forgiving, Most Merciful!

DURING TRAVEL

- ☐ Sayyiduna Jabir bin Abdullah (Allah is pleased with him) narrates: "Whenever we ascended a place, we would say Takbir (Allah Akbar), & whenever we descended, we would say Tasbeeh (SubhanAllah)." [Bukhari] So this can be applied while Plane taking Off or walking/driving up the hill saying Allah o Akbar, & saying SubhanAllah while plane l&ing/driving down the hill.
- ☐ *The Prophet (ﷺ) said: "Three supplications are answered, there being no doubt about them; that of a father, that of a traveller & that of one who has been oppressed."(Sunan Abu Dawud). So we need to do lot of supplications with Adhkar & Durood during travel*
- ☐ Ali bin Abi Talib's advice that three things are to be done while on a journey:

1. *Spend one's provisions on those who are poor*
2. *Adorn oneself with good character*
3. *Maintain a light-hearted & humorous attitude with fellow travellers, ensuring this does not constitute a sin.[Book:The Sublime Conduct of Nabi ﷺ.]*

- Hasan Basri has mentioned*, "The capital of the believer is his religion, it is always with him, he does not leave it behind when on a journey and neither does he entrust it to another." [Book: The Journey of the Strangers.]*
- *Imam Nawawi mentioned, "Know that the virtue of Dhikr is not only confined to Tasbih, Tahlil, Tahmid, Takbir, & so on. rather, every person engaged in obeying Allah (swt) is, indeed, remembering Allah. "*
- ☐ *It is narrated by Uqba bin Aamir (may Allah be pleased with him) that once I was walking behind the Prophet (peace & blessings of Allah be upon him). The Prophet (peace & blessings of Allah be upon him) was riding. I placed my hand on the blessed feet of the Prophet (peace & blessings of Allah be upon him) & requested him to teach me Surah Hud & Surah Yusuf. O 'Uqbah ibn 'Amir, you have not recited a surah that is more beloved to Allah, the Almighty & the Glorious, or more elevating to Him than Say: "I seek refuge with the* ***Lord of the Falaq****." Yazid said: Abu 'Umaran would not leave it, & he would still recite it in the Maghrib prayer.(Musnad Ahmed, Ibn Habban has similar but different wordings).*

Practice Qasr/Jam'aah while in a major Journey

- Dhuhr/Asr (shortened to 2 Ra'aka each) with separate Iqamah.(No Sunnah pray)
- Maghrib/Isha with separate Iqamah. (No Sunnah pray)

Narrated Al-Bara: *The Prophet (ﷺ) was on a journey & recited in one of the first two rak`at of the `Isha' prayer "Wa t-teeni wa z-zaitun (Surah Teen)." [Bukhari]*

- Fajr (as normal) with 2 Ra'ka Sunnah then 2 Ra'ka Fardh
- Qiyam in the night & Witr (This can be after Isha or later in night) . According to scholars of Hadith , Prophet (ﷺ) did not miss Qiyam-ul-Layl & Witr even in travel. This is specially recommended for Ahl-ul-Quran or Huffadh or Students of Knowledge.
- Friday Salah is not an obligation for Traveller.

RETURN FROM TRAVEL

- The one who returns from Travel back to home should say before Entering.

☐ ‘""آيِبُونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ"

"We are returning, if Allah wills, repenting, worshipping, praising our Lord."

- The resident or family should say

☐ الحمد لله الذي يحفظك Praise to Allah who keep you safe

Adhkar during Rain/Wind

Imam Ash-Shāfī reports in *al-Umm* that the Messenger of Allah (ﷺ) said: “Look for the acceptance of *du‘ā’* when armies meet, when the *iqāmah* is called for *ṣalāh*, & when it rains.” Ash-Shā‘ī said: “I learned from more than one person to look for the acceptance of supplications when the *iqāmah* is called for *ṣalāh* & when rain falls.” (Imam Nawawi; Kitab Al Adkar)

اَللّٰهُمَّ صَيِّبًا نَافِعًا *O Allah, (make it) a beneficial downpour. (Bukhari)*
اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ *“O Allah, let it pass us & not fall upon us, but upon the hills & mountains, & the center of the valleys, & upon the forested l&s. (Bukhari)”*
اللَّهُمَّ إنِّي أسْأَلُك خَيرها وخير ما فيها وخَير ما أُرسِلت به، وأعوذ بك من شرِّها وشرِّ ما فيها وشرِّ ما أُرسِلت به *O Allah, I ask You for the good of it, the good that is in it, & the good that it was sent with; & I seek Your protection from the evil of it, the evil that is in it, & the evil that it was sent with.*
Make Lot of Duas in addition to the above along with Salawat to the Prophet (ﷺ) , his family & Sahabah.

ADHKAR DURING THE DAY

- ☐ Do the following Dhikr during day time while In Office/School/Travel/at home, cooking etc. (100 times a day)

☐ لا إله إلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِير

☐ None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion & to Him belong all the Praises, & He has power over all things.

☐ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ العَظِيم

Glory be to Allah and praise be to Him, Glory be to Allah, Almighty

- ☐ Abundance of Astaghfaar
- ☐ Abundance of Salawat to the Prophet (ﷺ) , his family and Sahabah.
- ☐ Restraining Tongue, Eyes & Limbs from Haram.

Children Upbringing & Dua for protecting the children

أُعِيذُكُمْ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ ، وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ *"I seek refuge for you to the protection of Allah's Perfect Words from every devil & from poisonous pests & from every evil eye."* {Ibn Abbas (رضي الله عنه) narrated, Prophet (ﷺ) used to seek Refuge with Allah for Al-Hasan & Al-Husain}
رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا *"Our Lord, grant us from among our spouses & offspring comfort to our eyes & do make us the leaders of the pious."(Quran:25,74)* Al-Hasan رضي الله عنه said*: 'It is when Allah shows the man, in his wife, brother & close friend, the obedience for Allah. By Allah, there is nothing dearer to the Muslim than to find his child, father, brother or friend an obedient servant of Allah "* [Tuhfatul Mawlud]
اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلاَنِيَتِي وَاجْعَلْ عَلاَنِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالأَهْلِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلاَ الْمُضِلِّ *"O Allah, make my secret better than my apparent condition, & make my apparent condition righteous. O Allah, I ask You for the righteousness of what you give to the people, of wealth, wives, & children, not (to be) misguided, nor misguiding. "*

Explanation from Tafheem ul Quran for Surah al-Furqan Quran (25:74):

"The most distinctive characteristic of the true servants is their eagerness for prayer to Allah. In (verse 65) their prayer for their own salvation & in (verse 74)their prayer for their wives & children have been cited: Our Lord, make our wives & children true believers so that they should practice righteousness & become a source of comfort for us. Their prayer shows that the true servants of Allah are more concerned about the salvation of their beloved ones in the Hereafter than the enjoyment of the world.". "……Incidentally, this characteristic of the true servants was in great contrast to that of the disbelievers, who strove in competition & rivalry with one another for superiority in worldly power & wealth. But it is a pity that some people in our time have misinterpreted this verse as containing sanction for seeking candidates for political leadership. According to them, the verse means: Our Lord, make us rulers over the pious people." [Tafheem ul Quran]

- English Linguistic Expert & George Owell mentions the <u>difference between Ruler & Leader</u>:

“The fundamental difference between rulers & leaders is choice. You choose to follow a leader, but a ruler rules over you against your will.Even if we had a true democracy, which we clearly do not at this time, the dictatorial nature of government would remain.Obviously in this case the "ruler" would not be one person or a small group of people (as it is today) but the majority of the population.Democracy is essentially majority rule & while this may be preferable to the rule of a numerical minority that we currently have, the lack of choice or consent is still there & as such the dictatorial nature remains..One does not establish the dictatorship in order to safeguard the revolution;one makes the revolution in order to establish the dictatorship.”

- يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“*O you who have believed! Protect yourselves and your families from a Fire whose fuel is people and stones*.”[Quran :al-Tabrim (66):6]
‘Ali رضي الله عنه said: “[It means] to teach & discipline them*”.* While al-Hasan رضي الله عنه said “ [It means] *to command them to obey Allah & teach them goodness*”.‘Abdullah Ibn ‘Umar رضي الله عنه said: “*Discipline your child, for you will be held to account for him; how did you discipline him? What did you teach him? While he will be held to account for his kindness and obedience towards you*” {Source Book:Tuhfatul Mawlud by Ibn Qayyim}

- The main objective of protecting ourselves & our families is for the day of judgment, That’s why worldly life is the only opportunity to teach, discipline & asking to obey Allah(swt) & following Sunnah..

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِىْ وَالِدٌ عَنْ وَّلَدِهٖ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا

“*O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all*.”[Quran 31:33]

“ *Therefore, no one can intercede for anyone on the Day of Judgment, except only after Allah has permitted [it] to whom He wills and approves*.” [Tuhfatul Mawlud by Ibn Qayyim]

- ☐ Read the tafseer of Surah Furqan & Surah Luqman.
- ☐ Choosing a spouse who’s spiritual , not materialistic & Not having the characteristics of hypocrites will be helpful in character development of children.
- ☐ *“He must keep him away from the excessiveness in eating, talking, sleeping and being acquainted with sins, for in that excessiveness lays loss, and these things cause one to miss the goodness of this life and the Hereafter. “*[Tuhfatul Mawlud]
- ☐ “The guardian must also teach the child to pay attention to the end of the night, for it is the time of dividing the spoils and distributing the rewards.[Tuhfatul Mawlud]
- ☐ “*The guardian must protect him from laziness, idleness & excessive luxury and comfort.”* [Tuhfatul Mawlud]
- ☐ We must protect our children not to follow the traits of celebrities, shirk & hypocrisy, which are the traits of the people of End times.

- ☐ Encourage, Invest & facilitate children to learn Quran, memorize & act upon it.Every Family should have atleast one child who is Hafidh or Hafidha of Quran, fully capable to retaining the Hifdh & pray Qiyam-ul-Layl in seclusion or (male child) lead the family in Salah . The Rightly Guided Caliphs, Majority of the Sahabah , Mother of the believers, Narrators of Ahadetth , Scholars of al-Salaf as-Saliheen of 1st three generations & their children were the people of the Quran who were not only true Huffadh of the Quran but acted upon the Quran.The Messenger of Allah (ﷺ), said, "*Verily, the Quran will meet its companion on the Day of Resurrection, when his grave is cleaved open, as a pale man, saying: Do you recognize me? He will say: I do not recognize you. The pale man will say: I am your companion, the Quran, who made you thirsty in the midday heat and sleepless at night, for every trader is beyond his trade, and today you are beyond every transaction. He will be given the dominion in his right hand and eternal life in his left hand. A crown of dignity will be placed on his head and his parents will be clothed in two garments, which no people from the world could ever afford. They will say: Why have you dressed us with this? It will be said: Your child held to the Quran. Then it will be said to him: Recite and ascend the levels of Paradise and its chambers! He will continue to ascend as long as he recites, whether slowly or quickly.*" (Musnad Aḥmad (Hasan). *Mu'adh al-Juhani reported: The Messenger of Allah, (ﷺ), said, "Whoever recites the Quran & acts according to what is in it, his parents will be crowned on the Day of Resurrection with a light brighter than the light of the sun in your worldly houses, were it among you. What do you think of one who acts himself upon this?"* [Hasan by the commentators on al-Musnad (ar-Risaalah edition) because of corroborating evidence.]
- ☐ Encourage family to learn Arabic Language which is the original chosen language of the Quran , for Salah, the language of the Prophet, Sahabah & Arab & non Arab scholars of Islam. .
- ☐ "*The guardian must teach him generosity & openhandedness, and when the guardian wished to donate something, he should do it through the child, to give him a taste of the pleasure of giving*." [Tuhfatul Mawlud by Ibn Qayyim].
- ☐ "*He must be more protective of him against lying and betrayal than he is against poison"* .[Tuhfatul Mawlud].
- ☐ The Messenger of Allah ﷺ said: "*The evil eye is true. If anything could outdo the decree, it would be the evil eye*." (Muslim) "We must protect ourselves & our children for not show off any good unnecessarily as it can cause more harm than good." The Messenger of Allah ﷺ said: "*Resort to concealing the fulfilment and success of your needs, for verily every one endowed with a blessing is envied*." (Ṭabarānī)
- ☐ *Read the Book "Tuhfatul Mawlud bi Ahkamul Mawlud" by al Hafidh ibn Qayyim.*

Supplications for protection from the Evils of Self & Enemies:

☐ اللهمَ اجْعَلْنِى خَيْرًا مِمَّا يَظُنُّونَ وَاغْفِرْ لِى مَا لَا يَعْلَمُونَ وَلَا تُؤَاخِذْنِى بِمَا يَقُولُون

"O Allah, make me better than what they think of me, and forgive me for what they do not know about me, and do not take me to account for what they say about me".

☐ اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

"O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter to which is my return. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil."

☐ اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

"*O Allah, we make You our shield against them, & take refuge in You from their evils."*

☐ اللَّهُمَّ اكْفِنِيهِم بمَا شِئْت

"O Allah, suffice (i.e. protect) me against them however You wish."

☐ للهم إني أعوذ بك من جهد البلاء ودرك الشقاء وسوء القضاء وشماتة الأعداء، اللهم إني اعوذ بك من الهم والغم والعجز والكسل والبخل والجبن وغلبة الدين وقهر الرجال

O Allah, I seek refuge in You from the torment of affliction, the affliction of misery, bad judgment, and the joys of the enemies. O God, I seek refuge in You from worry, grief, inability, laziness, miserliness, cowardice, the dominance of debt, and the oppression of men.

☐ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ لَيْلَةِ السُّوءِ، وَمِنْ سَاعَةِ السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامَةِ

"O Allah, I seek refuge in You from bad days, bad nights, bad moment, bad companions, and bad neighbours in my place of residence)"

☐ لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ

"*There is no God but You. How perfect You are, indeed I was one of the wrong-doers."*

☐ حَسْبُنا اللهُ وَنِعْمَ الوَكيل

"Allah is sufficient for us and the best of those on whom to depend."

☐ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ

"*Creator of the heavens & earth, You are my protector in this world & in the Hereafter. Cause me to die a Muslim & join me with the righteous."*

☐ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

(O Allah, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful)".

☐ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

☐ اللَّهُمَّ مُنْزِلَ الْكِتَاب سَرِيعَ الْحِسَاب اهْزِم الأَحْزَاب اللَّهُمَّ اهْزِمْهُمْ وَ زَلْزِلْهُم

"O Allah, Revealer of the Book, Swift to account, defeat the groups (of disbelievers).O Allah, defeat them and shake them."

☐ الله أكبر،الله أعز من خلقه جميعاً ،الله أعز مما أخاف وأحذر ،أعوذ بالله الذي لا إله إلا هو ،الممسك السموات السبع أن يقعن على الأرض إلا بإذنه ،من شر عبدك فلان ،وجنوده وأتباعه وأشياعه ،من الجن والأنس ،اللهم كن لي جاراً من شرهم ،جل ثناؤك وعز جارك ،وتبارك اسمك ،ولا إله غيرك

Allah is the Most Greater,Mightier than all His creation.He is Mightier than what I fear and dread.I seek refuge in Allah, Who there is none worthy of worship but Him.He is the One Who holds the seven heavens from falling upon the earth except by His command.[I seek refuge in You Allah] from the evil of Your slave [name of the person],and his helpers, his followers, and his supporters from among the jinn and mankind.O Allah, be my support against their evil.Glorious are Your praisesand mighty is Your patronage.Blessed is Your Name,there is no true God but You. [3 X Times]

☐ اللَّهُمَّ ربَّ السَّمَوَاتِ السَّبْعِ،وَرَبَّ الْعَرْشِ الْعَظِيمِ،كُنْ لِي جَاراً مِنْ فُلاَنِ بْنِ فُلاَنٍ،وَأَحْزَابِهِ مِنْ خَلاَئِقِكَ،أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَطْغَى،عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ،وَلاَ إِلَهَ إِلاَّ أَنْتَ

"O Allah, Lord of the seven heavens,Lord of the Magnificent Throne,be for me a support against [such and such a person] and his helpers from among your creatures,lest any of them abuse me or do me wrong.Mighty is Your patronage,and glorious are Your praises.There is none worthy of worship but You."

☐ اللهُ اللهُ رَبِّي لا أُشْـرِكُ بِهِ شَيْـئاً

"Allah, Allah is my Lord. I do not associate anything with Him."

☐ لَا إِلَهَ إِلَّا اللَّهُ الْعَظـيمُ الْحَلِيمْ،لَا إِلَهَ إِلَّا اللَّهُ رَبُّ العَـرْشِ العَظِيـمِ، لَا إِلَـهَ إِلَّا اللَّهْ رَبُّ السَّمَـوّاتِ ورّبُّ الأَرْضِ ورَبُّ العَرْشِ الكَـريم

"There is none worthy of worship but Allah,the Mighty, the Forbearing.There is none worthy of worship but Allah,Lord of the Magnificent Throne.There is none worthy of worship but Allah, Lord of the heavens and Lord of the earth,and Lord of the Noble Throne."

☐ اللّهُـمَّ إِنِّي أَعْوذُ بِكَ مِنَ الهَـمِّ وَ الْحُـزْنِ، والعًجْـزِ والكَسَلِ والبُخْـلِ والجُـبْنِ، وضَلْـعِ الـدَّيْنِ وغَلَبَـةِ الرِّجال

"O Allah, I seek refuge in you from grief and sadness, from weakness and from laziness,from miserliness and from cowardice,from being overcome by debt and overpowered by men (i.e. others)."

☐ رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍۢ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍۢ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَـٰنًا نَّصِيرًا

"My Lord! Grant me an honourable entrance & an honourable exit1 & give me a supporting authority from Yourself."

☐ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord, grant us good in this world & good in the Hereafter, & protect us from the torment of the Fire."

☐ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالمُعَافاةَ فِي الدُّنْيَا وَالآخِرَةِ .اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالمُعَافاةَ فِي دِينِي وَدُنْيَايَ ، وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

" O Allah, I seek Your forgiveness, Your well-being, & Your protection from all difficulties in this world & the next. O Allah, I seek Your forgiveness & Your protection in my religion, in my worldly affairs, in my family & in my wealth. O Allah, conceal my secrets & preserve me from anguish. O Allah, guard me from what is in front of me & behind me, from my left, & from my right, & from above me. I seek refuge in Your Greatness from being struck down from beneath me. "

☐ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the totality of the words from Allah from the evil of creation

☐ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّـٰلِمِينَ. وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَـٰفِرِينَ.

Our Lord, make us not [objects of] trial for the wrongdoing people, & save us by Your mercy from the disbelieving people."

☐ أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي

"O Allah, I seek refuge in You from the evil of my hearing, & from the evil of my sight, & from the evil of my tongue, & from the evil of my heart & from the evil of my passions.

☐ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! I am truly in ˹desperate˺ need of whatever provision You may have in store for me. (Surah Qasas verse 24)

☐ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, & lay not upon us a burden like that which You laid upon those before us. Our Lord, & burden us not with that which we have no ability to bear. & pardon us; & forgive us; & have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Prayer & Supplication for (need).

صلاة الحاجة

1. Perform Wudu, Adhkar/dua after Wudu
2. Pray 2 Rakat صلاة الحاجة
3. Durood on Prophet Muhammad ﷺ is itself a Dua, & is the only dua that Allah سُبْحَانَهُ وَتَعَالَى will surely accept. It means that when we send Durood to the Prophet, it is guaranteed to be accepted. That's why it is always advised first to praise Allah سُبْحَانَهُ وَتَعَالَى then send Durud on Prophet Muhammad ﷺ & after that attach a dua with Durood. This will increase the probability of acceptance of any Dua.
4. Repeat Dua:

لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَوتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ. اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَلَمِين, أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَاتَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَاحَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

[Then add Hajah (seek any need [worldly,hereafter etc]

"There is no god but Allah, the Great, the Forbearing, there is no god but Allah, the Lord of the Magnificent Throne There is no god but Allah, the Lord of the Heavens & earth, the Lord of the Mighty Throne. All praise is for Allah—Lord of the worlds."

[Salat -e- Istikhara](#)
صلاة الاستخارة

Purpose: This Salah connects a person with Allah seeking divine intervention before making any choice.

- ☐ Perform Wudu, Adhkar/dua after Wudu
- ☐ Pray 2 Raka صلاة الاستخارة
- ☐ Durood on Prophet Muhammad ﷺ is itself a Dua, & is the only dua that Allah سُبْحَانَهُ وَتَعَالَى will surely accept. It means that when we send Durood to the Prophet, it is guaranteed to be accepted. That's why it is always advised first to praise Allah سُبْحَانَهُ وَتَعَالَى then send Durud on Prophet Muhammad ﷺ & after that attach a dua with Durood. This will increase the probability of acceptance of any Dua.
- ☐ Repeat Dua:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِن كُنتَ تَعْلَمُ أَنَّ هَٰذَا الْأَمْرَ خَيْرٌ لِّي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِن كُنتَ تَعْلَمُ أَنَّ هَٰذَا الْأَمْرَ شَرٌّ لِّي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي

"O Allah, I seek Your guidance by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power; I have none. And You know; I do not know. You are the Knower of the unseen. O Allah, if You know that this matter (mention your need) is good for me in my religion, my livelihood, and the end of my affair, or he said in my life and death and in my affairs, in the present and in the future, then ordain it for me, make it easy for me, and bless it for me. And if You know that this matter is bad for me in my religion, my livelihood, and the end of my affair, or he said in my life and death and in my affairs, in the present and in the future, then turn it away from me and turn me away from it and ordain for me the good wherever it may be, and make me pleased with it."

<u>Shorter way to perform Istekhara if less time available to make a quick decision.</u>

اللهم خر لي واختر لي

"O Allah make this good for me & chose the better option for me."
[Although the Hadith is weak but it 's practiced by Scholars. I learned this from a short video of late Mufti Mahmood Ashraf رحمه الله*]*

Students of Quran

اللَّهُمَ يسر لي حفظ كتابك الكريم، وارزقني الفهم والتقوى و تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي

Oh Allah, make it easy for me to memorize your Holy Book (Quran), grant me underst&ing & piety, & make the Qur'an the spring of my heart, the light of my chest, the clarity of my sadness, & the disappearance of my concern

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The Messenger of Allah (SAW) said "Whoever is afflicted with grief or distress & says (the Dua below), Allah will remove his grief & change his sorrow into happiness. It was said [by the Companions], "Shall we not learn it?" He said, "Indeed, whoever hears them should learn them." (Musnad Ahmad, no. 3528):

اللَّهُمَ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ القُرْآنَ رَبِيعَ قَلْبِي، وَنورَ صَدْرِي وجَلَاءَ حُزْنِي وذَهَابَ هَمِّي

O Allah, I am your slave, the son of your male servant, the son of your female servant. My forelock is in your h&, your comm& concerning me prevails, & your judgement concerning me is just. I call upon you by every one of the names you have, by which You have called yourself, or which you have sent down in your Book, or you have taught to any of your creations, or which you have chosen to keep in the knowledge of the unseen with you, to make the Quran the springtime of my heart, the light of my chest, & the remover of my sadness & pacifier my anxiety.

للَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا ، وَاجْعَلْ فِي سَمْعِي نُورًا ، وَاجْعَلْ فِي بَصَرِي نُورًا ، وَاجْعَلْ مِنْ خَلْفِي نُورًا ، وَمِنْ أَمَامِي نُورًا ، وَاجْعَلْ مِنْ فَوْقِي نُورًا ، وَمِنْ تَحْتِي نُورًا ، اللَّهُمَّ أَعْطِنِي نُورًا

O Allah, put light in my heart, light in my tongue, light in my hearing, & light in my sight. Put light behind me & put light in front of me. Put light above me & put light beneath me. O Allah, grant me light. (Ibn Abbas, Muslim, Kitab Adhkar)

اللَّهُمَ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

"O Allah make our faith beloved to us & beautify it in our hearts & make hateful to us disbelief, wickedness & disobedience. & make us of the rightly guided." (Nasai)

{This du'a echoes the Qur'an when it says: "But Allah has endeared faith to you, beautifying it in your hearts, making unbelief, immorality & disobedience odious to you. Such are they who are rightly guided." [Quran 49:7], This Dua also help preventing person blind following majority instead of Allah(swt) & his messenger}

Dua for the protection of Diseases(physical/mental/spiritual)

للّٰهُمَّ إِنِّي أَعُوذُبِكَ مِنَ الْبَرَصِ ، وَالْجُنُونِ ، وَالْجُذَامِ ، وَمِنْ سَيِّءِ الأَسْقَامِ

O Allah! I seek refuge in You from albinism, insanity, leprosy & from evil diseases.(BB)

اللهم إني أعوذ بك من منكرات الأخلاق، والأعمال، والأهواء

O Allah! I seek refuge in You from detestable conduct, & from disliked deeds & desires

رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ

O our Lord! Forgive our sins, absolve us of our misdeeds, & allow us to die as one of the virtuous. (Al Imran 193) [Once sickness removed do Sadqah & make this Dua]

Sunnah Ghair-Muakkadah

(السنن غير المؤكدة)

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " . يَتَأَوَّلُ الْقُرْآنَ

أم المؤمنين Aisha (رضي الله عنها) The Messenger of Allah (may ﷺ') often said while bowing & prostrating himself:" Glory be to Thee, O Allah, our Lord, & praise be to Thee, O Allah, forgive me," thus complying with the (command in) the Qur'an.[Muslim]

Explanation & Underst&ing: This Hadith encourages us to increase our Nawafil which automatically increases our Ruku & Sujood to the perfect one by glorifying him, praising him & seeking forgiveness with a humble heart. Umm-ul-Momineen أم المؤمنين Aisha (رضي الله عنها) has her own underst&ing in this Hadith which is " by complying with the command in the Quran" because the one who do Ruku & Sujood to Allah (swt) is bound to comply with Allah(swt) both in his words & action. Her wordings could be very broad as she has chosen few words "يَتَأَوَّلُ الْقُرْآنَ" , it could mean underst&ing the Quran & comply with Quran as she did not say "قراءة القرآن' which means "Read Quran". Majority of Scholars of Classical Arabic language distinguish between تلاوة (recite or read & follow in order/comply) compare to "قراءة" which is only reading, & Allah(swt) knows the best.

Sunnah Ghai Muakadah are not as emphasised as Sunnah Muakkadah or Sunan al - Rawatib based on the study of the Seerah.

- ☐ I strongly recommend performing **Asr (4 Rakah) Ghair Muakedah** , after the Azan of Asr & before the Fard sometimes . Ibn 'Umar reports that the Prophet said: "May Allah have mercy on a person who prays four rak'at before 'asr prayer." Ali bin Abi Talib رضي الله عنه reports that the Prophet (ﷺ) prayed 4 rak'at before 'asr while separating every two sets of rak'at with salutations to the angels close to Allah, to the prophets, & to those who followed them - the believers & Muslims. [Ahmed,Nasai,Ibn Majah]
- ☐ Maghrib (2 Ra'ka) between Adhan & Iqamah , if there is an easy opportunity then it's a good idea to perform sometimes.

Tahajjud

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

"*And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station*." (Quran 17:79)

Tahajjud derived from (root word) **حجود,** which is doing one thing & the opposite, so it may mean he slept or it may mean he woke & stayed up at night, which are opposites. تَهَجَّدْ means waking up after sleeping, so that's how it becomes the name for Salah, because the person wakes up for it. So tahajjud means getting up to pray at night. This meaning was given by al-Aswad, 'Ilqimah, 'Abd al-Rahman ibn al-Aswad & others.

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; & the best Salat (prayer) next after the prescribed Salat is Salat at night (Tahajjud prayers)."

- It's best to pray Tahajjud at home or a place of seclusion Although there can be situations when this can be prayed in Masjid, airport,etc. The most important thing is that we have Khushoo in the Salah with hope and fear. Allah (swt) says in Surah az-Zumar
    - أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ

  "*Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord*" [Az-Zumar 9] Sayyidna Ibn ` Abbas ؓ said that, '*a person who wishes that Allah Ta' ala would make the reckoning on the plains of Resurrection easy on him should so manage himself that Allah Ta' ala finds him in the state of Sujud (prostration) and Qiyam (stance of standing) during the darkness of the night in an emotional condition in which he is concerned about his fate in the Hereafter, yet is hoping for the mercy of Allah.'* . [Ma'arif Al-Quran,Qurtubi]

When the Prophet ﷺ woke up for tahajjud:

- Hudhayfah ibn al-Yaman (may Allah be pleased with him) narrated that *"when the Prophet (peace & blessings of Allah be upon him) got up during the night, he would clean his mouth thoroughly with the siwak"*. (al-Bukhari & Muslim)
- 'Aishah (رضى الله عنها) narrated**:***We used to prepare for the Messenger of Allah (ﷺ) a Miswak (tooth-stick) & the water for making Wudu'. Whenever Allah wished to awaken him from sleep at night, he (ﷺ) would brush his teeth with Miswak, make Wudu', & perform Salat"*.[Muslim]
- Ibn Abbas رضي الله عنه narrated, *"Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-`Imran, got up and went to a hanging water-skin. He then Performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I, too, got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak`at then two rak`at and two rak`at and then two rak`at and then two rak`at and then two rak`at (separately six times), and finally one rak`a (the witr). Then he lay down again in the bed till the Mu'adh-dhin came to him where upon the Prophet (ﷺ) got up, offered a two light rak`at prayer and went out and led the Fajr prayer.*[Bukhari]

DUA BEFORE TAHAJJUD

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ ، وَلَكَ الْحَمْدُ ، أَنْتَ الْحَقُّ ، وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ، وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ حَقٌّ ، **وَالسَّاعَةُ حَقٌّ** ، اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَبِكَ آمَنْتُ ، وَإِلَيْكَ أَنَبْتُ ، وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ ، فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ، وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ، لَا إِلَهَ إِلَّا أَنْتَ.

"O Allah, to You be praise, You are the Light of the heavens & earth & whoever is in them. To You be praise, You are the Sustainer of the Heavens & the earth & whoever is in them. To You be praise, You are the Sovereign of the heavens & earth & whoever is in them. To You be praise; You are True, Your promise is true, Paradise is true, Hell is true, the Hour is true, the Prophets are true & Muhammad is true. To You have I submitted, in You I put my trust & in You I have believed.Forgive me my past & future sins & those that I commit openly. You are the One who puts [some people] back & brings [others] forward. There is no God but You & there is no power & no strength except with Allah." (Ibn Abbas reported, Bukhari)

Adhkar before TAHAJJUD

When he woke up at night, he uttered: "الله أكبر" ten times, & uttered "الحمد لله" ten times, & said "سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ" ten times, & said: "سبحان الملك القدوس" ten times, & استغفر الله ten times, & said: "لا إله إلا الله" ten times, & then said:"O Allah! "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ" ten times. He then began the prayer. [أم المؤمنين Aisha (رضي الله عنها)narrated, Abu Dawud]

Start Salat al tahajjud

Abu Hurairah (May Allah be pleased with him) narrated: The Prophet (ﷺ) said, "*When one of you gets up at night to perform (Tahajjud) prayer, let him start Salat with two short Rak'ah*." [Muslim] {This means if there is enough time, then make intention for Salat Tahajjud as well as Salat Wudu to start with 2 short Rak'ah)

What to Say after the Takbeer (*Allah o Akbar*).

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَاىَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلَهَ إِلاَّ أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ "

"*I turn my face in complete devotion to One Who is the Originator of heaven & the earth as a true believer & I am not of those polytheists. Verily my prayer, my sacrifice, my living & my dying are for Allah, the Lord of the worlds; There is no partner with Him & this is what I have been commanded (to profess & believe) & I am among those who have submitted of . O Allah, You are the King, there is none worthy of worship except you, You are my Lord, & I am your slave. I have wronged myself & made a confession of my Sin. Forgive all my sins, for no one forgives the sins but you, & guide me in the best of conduct for none guide anyone (in) good conduct except you. Protect me from the evils of my character, for none may protect me from its evil but you. Here I am at your service, & All goodness is at your h&s & evil is not attributed to you.My (power as well as existence) is due to You & I turn to you (for supplication). You are most blessed & You are most exalted. I seek forgiveness from You & repent to You .*"
[Ali bin abi talib narrated, Muslim] OR

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ

"When the Messenger of Allah (ﷺ) got up to pray at night (for tahajjud prayer) he uttered the takbir and then said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name," and Exalted is Thy greatness." and "There is no god but Thee." then

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

"Abu Sa'id al Khudri narrated "There is no god but Allah" three times; he then said: "Allah is altogether great" three times: I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), & from his spitting (nafth)" He then recited Quran" [Abu Dawud]

BASMALLAH before Fatihah should NOT be in AUDIBLE FORM

Anas bin Malik narrated **"***I observed prayer along with the Messenger of Allah (ﷺ) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly***."** [Muslim]

Recitation OF al-FATIHA

Abu Hurairah narrated "*Whoever does not recite Surah Fatihah, his Salah is invalid - I said "If I am behind the Imam'.He caught my hand & said, "Recite it inwardly*". [Sahih Ibn Khuzaimah]

How many versus (Quran) can be recited after al-Fatihah

- Abu Hurairah (May Allah be pleased with him) narrated**:**The Messenger of Allah (ﷺ) said, "*When anyone of you stands up for Salat at night & finds it difficult to recite the Qur'an accurately & he is unaware of what he is reciting, he should go back to sleep*."
- Amr bin al-Aas The Prophet (ﷺ) said:" *If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night & recites a hundred verses, he will be recorded among those who are obedient to Allah (Qaniteen); & if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards".* (Sunan Abi Dawud, Sh Albani Sahih)
- Abu Dharr reported: *The Messenger of Allah (ﷺ), prayed at night reciting a single verse until morning, by which he would bow & prostrate, "If You punish them, they are Your servants. If You forgive them, You are the Almighty, the Wise*," (5:118).

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

When the Prophet awoke in the morning, I said, "O Messenger of Allah, you continued to recite this verse until morning, bowing & prostrating by it." The Prophet said, "Verily, I asked my Lord for the intercession of my nation & He gave it to me. It will be granted, if Allah wills, to whoever does not associate anything with Allah." Source: Musnad Aḥmad

WHAT IF TAHAJJUD was not observed during the Night

- 'Umar bin Al-Khattab (May Allah be pleased with him) narrated:The Messenger of Allah (ﷺ) said: "*If anyone falls asleep & therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr & the Zuhr prayers, it will be recorded for him as though he had observed it during the night*." [Muslim]
- 'Aishah (رضى الله عنها) narrated:*If the Messenger of Allah (ﷺ) missed his night (Tahajjud) Salat because of indisposition or the like, he would perform twelve Rak'ah during the day*.[Muslim]

TAHAJJUD & QIYAM al-LAYL DURING RAMADAN

- Abu Hurairah (May Allah be pleased with him) narrated:The Messenger of Allah (صلى الله عليه وسلم) said, "*He who observes optional prayer (Qiyam or Taraweeh) throughout Ramadan, out of sincerity of Faith & in the hope of earning reward will have his past sins pardoned*."

- Abu Hurairah (May Allah be pleased with him) narrated:The Prophet (صلى الله عليه وسلم) said, "*Whoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith & being hopeful of Allah's reward, will have his former sins forgiven*." [Al-Bukhari & Muslim]

- 'Aishah (رضى الله عنها) narrated:*The Messenger of Allah (صلى الله عليه وسلم) used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan.".[Bukhari & Muslim]*

- *'Aishah (رضى الله عنها) narrated:When the last ten nights (of Ramadan) would begin, the Messenger of Allah (صلى الله عليه وسلم) would keep awake at night (for prayer & devotion), awaken his family & prepare himself to be more diligent in worship*.[Muslim]

- 'Aishah (رضى الله عنها) narrated:"*The Messenger of Allah (صلى الله عليه وسلم) used to strive more in worship during Ramadan than he strove in any other time of the year; & he would devote himself more (in the worship of Allah) in the last ten nights of Ramadan than he strove in earlier part of the month*."[Muslim]

- 'Aishah (رضى الله عنها) narrated:I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (صلى الله عليه وسلم) replied, "You should supplicate:
  - اللهم إنك عفو تحب العفو فاعفُ عني

  (*O Allah, You are Most Forgiving, & You love forgiveness; so forgive me)*." [Tirmidhi]

Witr Prayer
{صلاة الوتر}

The Messenger of Allah (ﷺ), said, " Observe Witr prayer before it is morning" [Muslim].
{The time for Witr prayer lasts from after `Isha' prayer until dawn begins. Once dawn begins, the time for Witr is over}

Ali ibn Abi Talib narrated: The Messenger of Allah (ﷺ), said, **"***Verily, Allah is numerically odd and He loves what is odd. Perform the* ***Witr*** *prayer,* ***O people of the Quran****!***"**
{Odd number (minimum 3) , Straight 3 or [2 Ra'ka with Salam+1 Raka],if less time remaining before Fajr then 1 raka can suffice also}

- Imam al-Ajurri's advice *"...He should be aware of the time & the environment in which he lives, & the extent of corruption among the people of his time. He should be careful with people lest they have a negative impact on his religious commitment. He should focus on his own affairs & strive his utmost to rectify that which is wrong in his own attitude & behaviour"*.[Shaykh Imam al-Ajurri book "The Character of the People of Quran"]

- Hasan al-Basri has mentioned " *The reciters of the Qur'an are of three types:*
  1-Those who take it as merchandise with which they ply their trade.
  2-Those who recite its words but fail to comply with its injunctions, they use it to lord over the people of their land and rely on it to ascend to positions of authority. There are many who fall into this category, may Allah make their number small!
  3-Those who treat the Qur'an as a cure and apply it to heal the ailments of the hearts. They recite it in their places of devotion and attain tranquility, they weep in their hooded cloaks, and they are overcome with fear and somberness. It is for their sake that Allah sends down the rain and it is through them that Allah confers victory against the enemy. By Allah this category is rarer than red gold. **-**[The wise sayings of Hasan al Basri, Ibn Abi al-Dunya]

- Hasan al-Basri has mentioned " *Whoever wishes to know who he is, let him present himself to the Qur'an***."** {Imam al-Ajurri's book:The Character of the people of Quran}

- Ibn 'Umar (may Allah be pleased with him) said: The Prophet **(**ﷺ) was on a journey, atop his mount, whichever direction it was facing, gesturing the motions of the night pray , except the obligatory prayer, & he prayed Witr atop his mount." [Bukhari & Muslim]

Dua Qunoot

al-Hasan ibn ‘Ali (may Allah be pleased with him), who said: The Messenger of Allah (blessings & peace of Allah be upon him) taught me some words to say in Qunut of Witr:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, & save me from the evil that You decreed. Indeed You decree, & none can pass decree, & none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord & Exalted (Tirmidhi)

Shaykh Ibn Uthaymeen: "*Oh Allah, guide me with those You have guided." (which means complete guidance both in knowledge & actions. Only knowledge without actions is harmful & evidence against us. An example of guidance in the form of only knowledge but with no action is the verse of Allah: "As for Thamūd, we guided them but they preferred blindness over guidance*"

{Note: Dua Qunoot is sunnah specially in Ramadan, however Witr is valid without it also}.

3 times after Witr Prayer

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Glory be to the Sovereign, the Most Holy. (Sunan An Nasa'i) also (if time remaining)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

"O Allah, I seek refuge in Your Pleasure from Your Wrath & in Your Pardon from Your Punishment. & I seek refuge in You from You. I cannot praise You as much as You deserve to be praised; You are [deserving of praise in the manner & magnitude] as You have praised Yourself."

- ☐ *Read the book "Characteristics of the People of the Quran" by Imam Ajurri*
- ☐ The wise sayings of Hasan al Basri, Ibn Abi al-Dunya]

After Witr if time remaining for Fajr Then

- ☐ *Lots of Astaghfar sitting in the same position as Salah (doing Muraqabah)*

والله أعلم

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ